A

COMMUNICANT *INSTRUCTED:*

OR,

Practical DIRECTIONS

For *Worthy Receiving*

OF THE

LORDS-SUPPER.

By *FRANCIS ROBERTS*, M. A. Pastour of the Church of Christ at *Wrington* in the County of *SOMMERSET.*

The third *Edition*, diligently revised and corrected by the AUTHOR.

1 Cor. 11. 28, 29. *Let a man examine himself, and so let him eat of that Bread, and drink of that Cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lords Body.*

LONDON, Printed by T. R. for *George Calvert*, and are to be sold at the signe of the *Half-Moon* in the New Buildings in *Pauls* Church-yard, neer the little North-door. 1659.

1509/1739.

This Booke pertaines to
me, Sir Alexr Abercrombie

TO THE

CHURCH of CHRIST

In the Pariſh of

Wrington,

In the COUNTY of

SOMMERSET.

Grace, Mercy, and Peace, from the Father of Mercies, and the God of all Conſolation.

Men, Brethren, and Fathers, entirely beloved in the LORD.

THe *ſubſtance of theſe* Practical Directions for Worthy Receiving of [a] the Lords Supper,

a 1 Cor. 11. 20.

Supper, I *have represented to your* eares *in Preaching; That before I administred unto you this heavenly* [b] Communion, *I might (according to my duty) instruct you in right* Communicating: *Now I offer them to your* eyes *in Printing; And, by both Preaching and Printing, to your* Hearts, *that they may be unto you as a* Continual Sermon *before every Sacrament.*

[b] 1 Cor. 10 16

When first I treated of this subject, I had no thoughts of Printing it in any other Book, then in your Breasts; (Oh that your

your hearts and lives were living Books, wherein the whole [c] Doctrine of Christ *were printed in Capital Letters, that he that runnes might reade: Then should you be* [d] The Epistle of Christ, written not with ink, but with the Spirit of the living God;) *Yet since that, I have beene induced to make these familiar Directions more publick, upon these Considerations;*

c Heb. 6. 1

d 2 Cor. 3. 2, 3.

1. *That I might gratifie your pious request in publique to me, That these* Instructions *might be Printed, which you*

you apprehended might be of such frequent use and advantage to you and yours, before, in, and after every Lords Supper

2. *That I might help on your Edification and Consolation, and happily others also, in reference to that sweet fellowship which Christ affords his members with himselfe and his Death, in this Ordinance. For hereby your* understandings *may be further cleared, your* memories *confirmed, your* hearts *and* affections *raised upwards, your* graces *acted unto higher perfections, and your*

sacra-

ſacramental Duties *regulated ſo as to ſeek the Lord herein, in a right order. And I perſwade my ſelfe that thoſe things which were ſo acceptable to you in my* Sermons; *will be the more profitable to you in my* Book. *If your ſoules proſper, my heart ſhall rejoyce. I ſhall count it my Crown and Glory, to promote your Grace and Glory. It will be my heaven here, to help you forward towards heaven hereafter. And in* Order *hereunto, I hope I ſhall willingly Preach, Print, and beſtow my paines in publike or private a-*

mongst you, that I may more and more endeare you and Espouse you unto Jesus Christ; *For I trust I may truly say with the Apostle,*[e] God is my Record, how greatly I long after you all, in the bowels of Jesus Christ. And this I pray, that your love may abound yet more and more in Knowledge and in all sense. That ye may approve things that are excellent, that ye may be sincere and without offence till the day of Christ: Being filled with the fruits of righteousnesse

[e] Phil. 1. 8 to 12.

neſſe, which are by Jeſus Chriſt unto the glory and praiſe of God.

3. *That I may preach unto you not onely whileſt I am with you, but even after the Lord ſhall have taken me from you.* *As Abel* ſ by his faith (he being dead) yet ſpeaketh: *ſo theſe lines may* live, *when* I *ſhall be* dead; *and they may* ſpeak *to you, when* I *ſhall be* ſilent in the grave, I *am here but* g *a* Pilgrim, *and my abode with you can be but moment any at the longeſt, for* h our life is but a *vaniſhing* vapour, i *our* dayes

ſ Heb. 11. 4

g Pſ. 39. 12

h Iam. 4. 24
i Pſal. 102. 11

dayes a declining shadow, *our* [k] yeares as nothing, [l] we have here no continuing City, but seek one to come: *Therefore by this Publication,* [m] I will endeavour that you *and yours* may be able after my decease, to have these things alwayes in remembrance. *Thus* Moses *and the Prophets, Christ and his Apostles, preach unto us and the whole Church of Christ still (though they are all in heaven) by their Doctrines and Writings left behinde them.*

[k] Ps. 39. 5.
[l] Heb. 13. 14.
[m] 2 Pet. 1 15.

4. *That I may testifie this way my true love and affection*

to

to you in the Lord Jesus: And to let you know, n *that* ye are in mine heart to live and die with you. *For you have not only loved, and deservedly honoured my late Reverend, learned, and pious Predecessour, now sleeping in the Lord; thereby shewing your selves very eminently exemplary to all the Congregations round about you: but you have also declared your singular respect and affection unto me, the unworthiest Labourer in the Lords Vineyard, ever since my first entrance amongst you, both in your ready acceptance of my*

n 2 Cor. 7. 3.

my Miniſtry, Diligent attending upon the Ordinances, Willing Compliance with ſuch pious propoſals as I *have laid before you, and in other demonſtrations of your kinde diſpoſitions towards me to this day And therefore I have cauſe to be* o the more affectionately deſirous of you, and I am willing to impart unto you not the Goſpel of God only, but alſo mine own ſoule, becauſe ye are deare unto me. *The Lord maintaine and increaſe the ſpirit of Love ſtill betwixt us, whileſt we have a*

o 1 Theſ. 2. 8

day

day or an hour to live together.

Upon these Motives *especially I have beene inclined to commit these ensuing Meditations to the Press: And I* Dedicate *them unto you especially; most earnestly beseeching the Lord that they may be abundantly useful and beneficiall both to you and others.* p Now our Lord Jesus Christ himself, and God even our Father, which hath loved us, and hath given us everlasting Consolation, and good hope through Grace, comfort your hearts, and stablish

p 2 Thes. 2. 16, 17.

bliſh you in every good word and work. *And fill you with all Grace, that may fit you for Everlaſting Glory. So Prayeth*

From my Study in Wrington *in* Somerſet-ſhire, *June* 12. 1651.

Your truly loving Paſtour, who longs for your Salvation.

FRAN. ROBERTS.

THE

THE INTRODUCTION Or PREFACE TO THE *DIRECTIONS.*

GOds * Covenant of Grace, *for Salvation of lapsed sinners by Jesus Christ, is the principal Subject of the Holy Scriptures.* The New Covenant *and* Testament *is the Complement, or compleat fulnesse of the Covenant of Grace:* Baptisme *and* the Lords Supper, *are the Lords New Covenant-Tokens, or* Great-

* This I have at large evidenced in my Book, entituled, THE MYSTERY AND MARROW OF THE BIBLE, viz. GODS COVENANTS with man, &c.

Great-Seals of his New Teſtament: And Jeſus Chriſt *is the Kernel, Marrow & Soul of them all. In the whole Scriptures Chriſt is* revealed; *In the Covenant of Grace Chriſt is* Tendered, *viz. As* Promiſed *under the Old Teſtament; As* performed *under the New; In the Sacraments of the New Teſtament, eſpecially in the Lords Supper, Chriſt is evidently (as it were)* crucified before our eyes, repreſented, ſealed, *and* exhibited *to the believing ſoul. Thou therefore Oh Chriſtian* [a]Search the Scriptures, *that thou mayſt there finde Chriſt. Accept the Covenant, that thou mayeſt therein embrace Chriſt: and duly partake the Sacraments, eſpecially the Lords Supper, that thou mayeſt more fully and undoubtedly aſſure thy ſelfe of Chriſt to thy ſalvation.* To this

[a] Joh. 5. 39

end

end seriously consider.

1. *It is not bare partaking, but due partaking of Sacraments, that will commend us to God, and interest us in Christ. It is possible that in a visible Church multitudes may partake Sacraments, and yet be deeply pleasing to God. The* Israelites *of old had not only the ordinary and standing Sacraments of* Circumcision *and the* Passeover, *but also the extraordinary and transient Sacraments; of the* Cloud *and* Sea, *answering to our* Baptism; *Of* Manna and *water out of the Rock, answering to our* Lords Supper. b All our Fathers were under the Cloud, and all passed through the Sea: And were all baptized unto *Moses* in the cloud, and in the sea, and did all eat the same spiritual meat, and did all drink the same

b 1 Cor. 10. 1. 2. 6

ſpiritual drink (for they drank of that ſpiritual Rock that followed them, and that Rock was Chriſt:) But with many of them God was not well-pleaſed, for they were overthrown in the Wilderneſſe. Iſhmael *was circumciſed as well as* Iſaac: *yet* Iſhmael *branded for* [c] *a Perſecutor*: Eſau *circumciſed as well as* Jacob, *yet* [d] Jacob loved, Eſau hated of God: Simon Magus *baptized*, yet [e] his heart was not right in the ſight of God, *and he ſtill remained* in the gall of bitterneſs, and bond of iniquity: Judas *did eat the* [f] *Sacrament of the Paſſeover with Chriſt and his Diſciples*; *yet after the eating of it*, Satan *more ſtrongly* entered *into him then ever before*: *and he died an hypocrite, a murderer, a devil. And the Corinthians not only were baptized, but*

[c] Gal. 4. 29

[d] Rom. 9. 13.

[e] Act. 8. 13, 21, 23.

[f] Joh 13. 2 21, 26, 27

received

received also the Lords Supper; yet notwithstanding they were g judged of the Lord, many were weak and sickly among them, and many slept, *viz. were dead, (as is thought, of the plague of Pestilence) Thus we may possibly be* baptized, *yea, eat and drink the* Lords Supper: *and yet for all that, through unworthy communicating incurre the Lords displeasure.*

g 1 Cor. 11 30, 31. 32

2. *They that partake Sacraments in a visible Church, may so farre notwithstanding be displeasing unto God: As* 1. *That all the Sacraments and Services, they take in hand may be accounted by God as nullities, as no Sacraments, no Services at all* h This is not to eat the Lords Supper. 2. That *all their Sacraments and religious Performances may be accounted their*

h 1 Cor. 11. 20

i sins and abominations. 3. That *the Sacraments which were intended for spiritual benefit, shall become a spiritual mischief to their souls through their abuse. That the Lords Supper, instead of nourishing Grace,* k *should strengthen sinne; instead of sealing Remission of our sinnes in Christs blood, should render us* guilty of the body and blood of the Lord; *even guilty of murdering the Lord of Life and Glory.* 4. That *by unworthy handling them, they may incurre many* l *temporal afflictions and chastisements in Gods displeasure.* 5. Finally, *they may enjoy Sacraments; and yet so farre displease God therein, as thereby to hazard* m their own judgement, *and eternal* Damnation, *and lose Heaven it selfe for ever. As those Jews of old, notwithstanding their en-*

i Isa. 1. 13 14.

k 1 Cor. 11 27, 28, 29 John 13. 2 27. 36

l 2 Chron. 30. 18. & 6. 1 Cor. 10. 5. 7. 8, 9, 10 & 11. 30

m 1 Cor. 11. 29

enjoyments of Sacraments [n] were overthrown in the Wilderneſs, *loſt* Canaan *the Type of Heaven, and its to be feared, Heaven it ſelfe thereby typified.*

[n] 1 Cor. 10, 1, to 6.

3. *Hence conſequently theſe things are clear.* I. That *our bare enjoyment of* Sacraments, *is no infallible ſigne, either of Gods ſpeciall love to us, or of our good ſpiritual ſtate towards God.* II. That *it is altogether unſafe for Chriſtians to reſt themſelves ſatisfied and contented with the meer having, or the meer uſing of* Sacraments. *Its the right having and due uſing of* Sacraments, *which will commend us, and our actions about them, unto God.* III. That *it ſingularly concernes all Gods people to endeavour ſo to enjoy and uſe all* Sacraments, *and particularly the* Lords Supper, *which is often to be re-*

received, as therein they may be well pleasing and acceptable to the Lord.

Now that we may acceptably and profitably manage the Lords Supper, these things are peculiarly necessary. 1 A due Preparation for the Lords Supper before we communicate. 2. *A* right use of the Lords Supper while we are communicating. 2. *A* Christian conversation suitable to the Lords Supper, after we have communicated. *In reference to these three General Heads, seriously consider, and practically improve these brief* Directions *following.*

Practical

PRACTICAL DIRECTIONS FOR *Worthy Receiving* Of the LORDS SUPPER.

CHAP. I.

I. Directions touching our due Preparation for the Lords Supper before we communicate.

OUr due Preparation for the Lords Supper before communicating, consists chiefly in a judicious, impartial and sincere *Self-examination*. o *Let a man examin himself, and so let him eat of that bread, and drink of that Cup.* o 1 Cor. 11. 28. There's *A publick Ecclesiastical examination* by Church-governours,

preparing for fit communicating in respect of the Church: and there's also a *private Self-examination*, preparing for worthy communicating in respect of Christ. By *That*, provision is made that the Lords Supper be not abused by grosse ignorance and scandal: By *This*, farther care is taken that the Lords Supper be not unworthily received, through Carnalnesse, Unbelief, Impenitencie, Hypocrisie, Unthankfulnesse, Uncharitablenesse, &c. Both are necessary and helpful to each other: but self-examination is more especially needful.

O, we have great cause to use all possible Prepararions before communicating. For, 1. The Lord and Author of this Sacrament, with whom we have to do herein, is (p) *Jesus Christ*, who is most [q] *Holy, Harmlesse, Separate from sinners, Higher then the Heavens,* [r] *searching the heart and reins,* [s] *whose eyes are as a flame of fire; who* [t] *hath all judgment, and all power in heaven and earth committed to him; and* [u] *who will render to every man according to his works.* 2. The Nature of this Sactament is sublime, mysterious, spiritual, heavenly. [x] A Banquet of Christs providing, wherein Christ is both the *Master* of the Feast, and the *Matter* of the Feast. A Seal of Christs engraving: whose *Superscription* is, Christ loving us: whose *Image* is, Christ dying for us; whose *Deed* is, Christs New Testament confirmed to his Members, &c. 3. The benefit of worthy

p 1 Cor. 1.23
q Heb. 7.26
r Rev. 2.23
s Rev. 1.14
t Joh. 5.22 with Mat. 28.18
u Rev. 22. 12.
x 1 Cor. 11.20

thy communicating is ſurpaſſing ſweet. Hereby the ſoul-reviving (*y*) death of Chriſt, is afreſh remembred, the inward man with all the graces and abilities thereof is (*z*) nouriſhed; [*a*] Remiſſion of ſins through Chriſts blood is aſſured; [*b*] Communion with Chriſt crucified, and all the benefits of his death is ſealed; our intereſt in the [*c*] New Teſtament, with all the Promiſes and Priviledges thereof is confirmed; and our ſpiritual [*d*] fellowſhip with Chriſts holy Members is eſtabliſhed and increaſed. 4. The danger of unworthy communicating is exceeding great. For, hereby the [*e*] guilt of Chriſts body and blood is contracted; hereby the deep (*f*) diſpleaſure of God is procured; and hereby unworthy Communicants do as it were ſet Seal to their (*g*) own judgement and damnation. All theſe conſiderations ſhould mightily move us to prepare and examine our ſelves with all our induſtry and integrity before we communicate.

But upon what particulars are we chiefly to examine our ſelves?

Anſw. We are principally to examine our ſelves touching theſe three particulars, *viz.* 1. *What right we have to the Lords Supper.* 2. *What need we have of it.* 3. *What actual fitneſſe we have for it.* If we have no *Right* we ſhall but uſurp it; if we feel no *Need* we ſhall but deſpiſe it; if we be not fit, we ſhall but abuſe it.

y 1 Cor. 11. 24, 25, 26
z 1 Cor. 11. 10, 24, 25.
a Mat. 26. 28
b 1 Cor. 10 16,
c Mat. 26. 28.
d 1 Cor. 10. 17
e 1 Cor. 11. 27
f 1 Cor. 11 30, 31, 32. with 1 Cor. 10. 5
g 1 Cor. 11. 29

SECT. I.

What

What right we have to the Lords Supper? We should carefully examine our *Right*: for Receiving the LORDS Supper, without a due right and claim to it, the Lord may justly count us intruders and usurpers upon *the Childrens Bread*; and say, Friends, *How come you in hither, &c.* Now as the Matter of the Lords Supper is twofold, *viz.* *Outward*, the Elements and Actions; and *Inward*, the spiritual mysteries represented by them: So there is a twofold right to the Lords Supper, *viz.* Outward and Inward, 1. *Outward* and *Visible*, in respect of the *visible* Church of Christ, wherein this visible Ordinance is dispensed, when we outwardly professe to be Fœderates of the New Covenant, whereof the Lords Supper is a Seale. And this outward *Right*, is either, 1. *More Remote* and *Mediate*, when by vertue of our Membership (being baptized, though we be but Infants) we have a *Jus ad rem*, a remote Right to the Lords Supper, though no present capacity and fitnesse for it: 2. *More Near* and *Immediate*, when by reason of our qualifications, of competent knowledge, and unblameablenesse of life we have *Jus in re*, a Right in the Lords Supper in respect of the Church, so that the Church may not exclude us, but ought to admit us. Now of this outward Right the Church takes cognizance, examineth, and judgeth. 2. *Inward* and *Invisible* Right, in respect of God and the

he Lord Jesus Christ. And this *Inward Right* is, when we not only outwardly profesſe to be, but inwardly and indeed are Fœderates with God in Christ in the New Covenant, sealed by the Lords Supper; for of the Cup in the Lords Supper, its said, (*h*) *This is my blood of the New Testament*; Or (*i*) *This is the New Testament in my blood*; That is, This wine in the Cup is the Signe and Seal of my blood and death, whereby the New Testament is ratified and establiſhed. Now of this our *Inward Right* to the Lords Supper in respect of God, we our selves are peculiarly to take knowledge, examine and judge.

h Mat. 26. 28.
i Luke 22. 20. 1 Cor. 11. 25.

But how may we try and know, whether we have this *Inward Right* to the Lords Supper, in respect of God? *Answ.* Our true *Inward Right* to the Lords Supper, we may discover by our inward Right to, and actual Intereſt in the *New Covenant*, or *New Testament*: for the Lords Supper is the Token and Seale of the New Covenant; Such therefore as is our right to the New Covenant, such is our right to the Lords Supper. Cleare thine inward Right to the New Covenant, and thine inward Right to the Lords Supper, is consequently evident. The *New Covenant* is summarily described by *Jeremy* and *Paul*. Compare *Jer.* 30. 31. *to* 35. with *Heb.* 8. 7. *to* 13. *and* *Jer.* 32. 38, 39, 40. According to the tenor of this New Covenant, examine thy Right to the Sacrament. Art thou a Party

ty to this New Covenant.

1. All that are parties to the New Covenant are clearly taught *to know the Lord.* Art thou clearly taught of God savingly to know the Lord; [k] *And they shall teach no more every man his neighbour, and every man his brother, saying, Know the* LORD: *for they shall all know me, from the least of them unto the greatest of them, saith the* LORD. This clause of the New Covenant peculiarly concerns the Elect under the New Testament, they all shall be taught as it were with open face *to know the Lord*, far more clearly then the Jewes were under the Old Testament. The Jewes knew the Lord darkly as under a veile: and being as [l] *Children in minority* they stuck in principles, stood in need of *Tutors and Governours, &c.* But now the [m] *veil is done away in Christ*, and the Elect as children come to riper age, know not only principles, but many abstruse mysteries of Religion, the Lord opening [n] *All treasures of wisdom and knowledge* in Christ, and bestowing a [o] greater measure of his Spirit. And yet this text doth not countenance Enthusiasmes, nor annul and lay aside the *publike Ministery, or private brotherly instructions, &c.* under the New Testament; but this phrase, (*They shall not teach every man his neighbour, &c.*) is an Hyperbolical expression, to shew (as * *Calvin* well notes,) how far the knowledge of the Lord under the New

k *Jer.31. 34. Heb.8. 8.11.*

l *Gal.4.1,2*

m *2 Cor. 3.14*

n *Col.2.3.*

o *John 7. 38,39*

* *Jo.Calv. Com. in Jer.31.34. & in Heb. 8.11*

New Testament shall surpasse that under the Old. *Private instruction*, and *publick Ministry* are appointed under the New Testament, and are subordinate to the Spirits teaching. And (as * *Pareus* observes) *We may as well argue; The Lord feeds all: therefore there's no more need of bread or husbandry: as thus reason, The Lord teaches all his people; therefore they need no more humane instruction, private or publick.* And though under the New Covenant all shall more fully and clearly know the Lord then the Jewes, from the least to the greatest: yet shall not all under the New Testament, have an equal knowledge of the Lord, but every one according to the measure of the gift of Christ.

* Dav. Par. in Heb. 8. 11.

Hast thou now this clear *New-Covenant-knowledge of the Lord*, beyond Jewes of old, beyond all carnal men now? Then, 1. Thou art translated from natural darknesse, to supernatural light. (p) *Ye were sometimes darknesse, but now ye are light in the Lord.* Is thy night of carnal ignorance past, and thy day of spiritual knowledge come? Hath the day dawned to thee, and is the day-star risen in thine heart? 2. Thou art so savingly taught of God, as by his teaching to be effectually brought to Christ to believe in him. (q) *It is written in the Prophets, and they shall be all taught of God. Every man therfore that hath heard, and hath learned of the Father,* (saith Christ) *cometh unto me.* So that none are taught

p Eph. 5. 8

q Joh. 6. 45

taught of God till they come to Christ
r 2 Cor. 3. 18. faith. 3. Thou so(r)*beholdest, as in a Glasse, t*
Glory of the Lord, (his New Covenant-Gl
ry) *that thou art changed into the same ima*
from Glory to Glory, even as by the Spirit
the Lord. Is the Image of Christs spiritu
Glory, spiritual light in thee? Doest th
grow therein from glory to glory, from o
glorious degree to another?

2. They that are parties to the Ne
Covenant, have the Law and Covena
ſ Jer. 31. 33 Heb. 8. 10 of God written in their hearts. (ſ) *Th*
shall be the Covenant that I will make wi
the house of Israel, *after those dayes, sai*
the LORD, I will put my Law in their inwa
parts, (or, *into their minde,* as *Paul* hath i
and write it in their hearts. Hast thou no
the Laws of God put into thy minde, in
thine inward parts? are they written in thi
heart?

But how shall I know whether Go
Lawes be written in mine heart,&c? *Ans*
Thou mayest know God hath written
Law in thine heart and inward parts,
these ensuing discoveries. 1. *By the confo*
mity of thine heart and inwards to the L
of God. When Gods Law is writ in thi
heart, thou wilt have a *Law within t*
breast, exactly answering to *Gods Law wri*
ten without, in the Scriptures; even as tal
answers to tally, Indenture to Indentur
the face in the glasse to the face of a ma

or as the Counterpain exactly answers to the principal Deed or Conveyance; there's Article for Article, Clause for Clause, Covenant for Covenant, Word for Word, so will thine heart be to the Law of God. Thine heart will forbid thee every thing Gods Law forbids thee, thine heart will command thee every thing Gods Law commands thee, thine heart will comply to the whole Law.

2. *By the newnesse of thy heart and spirit.* The writing of Gods Law in the heart brings in a *spiritual newnesse* into the heart; (*t*) *A new heart also will I give you* (saith God) *and a new spirit will I put within you. New*, not for substance, but for Qualities and Qualifications. A new minde illuminated: A new memory, strengthned and sanctified; A new Conscience, quickned and purified; A new Will, subdued to the obedience of Christ; new affections; new grief for sin; new desires of grace; new love of God, Christ and his Members; new joyes in the Holy Ghost; and in a word, the whole man is become (*u*) *a new Creature. Old things are past away, and all things are become new.* If thou findest this *newnesse of heart*, then the new Covenant, the Law of God is in thine heart.

3. *By the spiritual softnesse and tendernes of thine heart.* Naturally every mans heart is stony, a meer stone, hard, inflexible, and impenetrable: when God writes his Law in mans heart, and admits him into Covenant with

t Ezek. 36. 26.

u 2 Cor. 5. 17.

with him, he takes this stony heart away and gives him a supple, fleshie, soft, tender heart.[x] *And I will take away the stony heart out of your flesh, and I will give you an heart of flesh. An heart of flesh* is of a tender temper, flexible and easily wrought upon by God, quickly wounded for sin, facile to melt and dissolve into penitential sorrows; is thine heart such? 4. *By the obedientialnesse of thine heart.* Where the Law is written in the heart, there the heart becomes obedient to Gods Will, and delights in that obedience. So, saith *David*, (y) *I delight to do thy Will, O my God, yea, thy Law is within mine heart*: or, (according to the Hebrew phrase,) *thy Law is in the midst of my bowels.* Because the Law was graven in his heart, therefore he so delighted to do the Will of God. Dost thou delight now to do thine own will, the will of the flesh, or the Will of the Lord?

3. They that are Parties to the New Covenant, have a Covenant-relation to God, and a Covenant-interest in God, and God in them.[z] *This shall be the Covenant,——I will be their God, and they shall be my people.* What greater blessing can God covenant to bestow on us then to give himself to be our God? Had * God covenanted to give earth, heaven, grace, glory, the whole world, ten thousand worlds; that were nothing comparable to God himself. This then is *the greatest promise in the world.* And on the other

x Ezek. 36 26.
y Ps. 40. 8
z Jer. 31. 33. and 24 7. and 30 27. and 32 28. with Heb. 8. 10
* *Non enim quicquid Deus tibi promittit, valet aliquid præter ipsum Deum. Omnino me non satiaret Deus, nisi promitteret mihi seipsum Deum. Quid est tota terra? Quid est totum mare? Quid est totum cœlum? Quid sunt omnia sydera? Quid Sol, quid Luna, quid exercitus Angelorum. Omnium istorum creatorem*

other hand, what greater duty can lie upon us, then to engage our selves to be Gods Covenant-people? Consider now, hath God given himself to thee as thy God in Covenant? then thou art in Covenant with God. But how shall I know whether God is my God in Covenant? *Answ.* By this. Art thou one of Gods people by Covenant? Art thou thy whole selfe, not only some part of thy selfe given up to God? Thou must be wholly not partially his. Is thy tongue his, to praise him; Thy hands his, to work his Will: thy feet his, to walk in his paths; thy Minde his, to know him: thy Conscience his, to accuse or excuse, under him: thy Will his, to obey him: thy memory his, to retain him: thy heart his, to desire and love him, yea, to embrace him with most ravish't affections beyond all; and in a word, is thy whole selfe, soul and body, with all that is within thee, wholly his, sincerely to serve him, and to be a spiritual sacrifice to him? Then thou art in New Covenant with God indeed, and hast inward Right to the Lords Supper.

scio, ipsam fitio, ipsum esurio. ipsi Dico, Quoniam [illegible] te est sons vitæ. Aug. de verb. post. Ser. 16. Tom. 10

4. They that are Parties to this New Covenant, have their iniquities forgiven and forgotten of God. So the Lord covenanteth, (a) *I will forgive their iniquity, and I will remember their sin no more.* Or, as the Apostle alledged it, (b) *I will be merciful to their unrighteousnesse, and their sins and iniquities will I remember no more.* Hath the Lord now for-

a *Jer.* 31. 34. *and* 33. 8.

b *Heb.* 8. 12 *and* 10, 16, 17.

forgiven thine iniquities; then thou art in Covenant with him indeed.

Thou wilt say, O that mine iniquities were pardoned, then should I be an happy soul. But how may I know that the Lord hath pardoned my sins, and will remember mine iniquities no more? *Answ.* Thou mayest know that God hath forgiven thy sins. 1. If thou hast sincerely confessed, bewailed and forsaken thy sins, and turned from all thine evil wayes; for thus God hath promised. c *He that covereth his sins shall not prosper, but who so confesseth and forsaketh them, shall have mercy.* —— (d) *Wash ye, make ye clean, put away the evil of your doings from before mine eyes, cease to do evil.* —— *Come now, and let us reason together, saith the* LORD; *though your sins be as Scarlet, they shall be as white as Snow; though they be red like Crimson, they shall be as Wool.* And elsewhere most sweetly; (e) *Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the* LORD, *and he will have mercy upon him; and to our God, for he will multiply to pardon.* 2. If thine heart be calmed and quieted through faith in Christ, so that thereby thou art at peace with God. When we through faith have pardon and justification from God, we consequently have peace with God: f *Being justified by faith, we have Peace with God.* Is God pacified towards thee? doth he smile upon thee; doth he still thy soul

c Prov. 28 13.

d Isa. 1. 16, 17, 18

e Isa. 55. 7.

f Rom. 5. 1

ſoul with true peace? this is an Argument of thy ſins pardon. 3. If thine heart be ſingularly inflamed with the love of Chriſt, through whom thy ſins are pardoned, its a great evidence thy ſins are forgiven. The woman that (g) *had many ſins forgiven her by Chriſt, ſhe loved him much*; upon that account, *ſhe wept and waſhed his feet with tears, ſhe wiped them with the hairs of her head, ſhe kiſſed his feet, and anointed them with ointment.* Nothing was too good, too dear for Chriſt, that had paid all her debts, forgiven all her ſins. 4. If thou art earneſt with God more and more for aſſurance of pardon, for purity of heart, and ſtabliſhment in the wayes of grace for time to come; its a good ſigne thy ſins are pardoned. God told *David* by *Nathan*; (h) *The Lord hath put away thy ſin, thou ſhalt not die.* Upon this, *David* prayes ſo pathetically: (i) *Purge me with Hyſope, and I ſhall be clean; waſh me, and I ſhall be whiter then Snow. Make me to hear joy and gladneſſe.*—— *Reſtore unto me the joy of thy ſalvation, and uphold me with thy free Spirit.* 5. Finally, its a ſigne thy ſins are pardoned, if thy heart and ſoul, and all within thee be ſingularly enlarged to bleſſe and praiſe God for his pardons. So it was with *David*; (k) *Bleſſe the LORD, O my ſoul: and all that is within me, bleſſe his holy name. Bleſſe the LORD, O my ſoul, and forget not all his benefits. Who forgiveth all thine iniquities, who healeth*

g Luke 7. 38, 47

b 2 Sam. 12. 13.

i Pſal. 51. 1, 2, 7, 8, 12

k Pſ. 103. 1, 2, 3

healeth all thy diseases. If thine heart feel his pardons, thy mouth will sing his praises.

5. Lastly, they are Parties to the New Covenant, that have Gods fear so implanted in the heart, as not to depart from him.

l Jer. 32.40 *l) And I wil make an everlasting Covenant with them, that I will not turne away from them to do them good; but I will put my fear in their hearts, and they shall not depart from me.* Apostates and back-sliders were never truly in Covenant with God. All in Covenant with God, persevere: for *God will not forsake them*, and *they shall not forsake him*; his *fear in them* shall be their Preservative. Now then, if the *Lords fear in thee*, keep thee from falling away, thou art in Covenant with God.

Thus thou mayest from the substance and nature of the *New Covenant*, discover whether thou beest a Party to the New Covenant, having true inward interest therein, and consequently having true inward Right to the *New-Covenant Seal* the *Lords Supper* in respect of God himself. Now if this be thy case, thou hast a childes portion in the *Lords Supper*, and mayst lay claim to it, and all the benefits of it, beyond any carnal man in the world. Thou shalt be no usurper, in that regard come and welcome. Thus examine, *What right thou hast to the Lords Supper.*

SECT. II.

What

What need we have of the Lords Supper. As we ſhould examine our *Right* to it, that we be not uſurpers; ſo we ſhould ſearch what need we have of it, that we be not deſpiſers of the Lords Supper; (*m*) *The full ſoul loatheth an Hony-comb.* Senſe of want excites deſire, and enlivens the appetite after what we want. And *Hunger* (we ſay) *will break ſtone-walls.* II. 4

mPro. 27. 7

Now Chriſtians have need, urgent, preſſing need of the Lords Supper in many reſpects. Examine thou, whether thou haſt not great need of it in all thoſe reſpects.

1. Haſt thou not great need, often to nouriſh, ſtrengthen and comfort thine inward man with all the graces and ſpiritual abilities thereof? Conſider, 1. Thy whole new man, when at perfecteſt, is but imperfect. (*n*) *We ſee now but through a glaſſe darkly, we know but in part*, and ſo we love but in part, obey but in part, &c. *Paul* himſelfe durſt not challenge perfection to himſelf in this life, ſaying, (*o*) *Not as though I had already attained, or were already perfect, but I follow after, that I may apprehend that for which I am apprehended of Chriſt Jeſus.* 2. Conſequently thy new man, & all thy gracious endowments are but weak, when at ſtrongeſt; for every thing thats imperfect is comparatively weak. 3. Thy inward man is aſſaulted with many temptations, adverſaries and difficulties tending to

n 1 Cor. 13. 12.

oPhil. 3. 12

enfeeble and discourage it; especially with the reliques of the flesh. (p) *The flesh lusteth against the Spirit.* *Paul* saith in the person of the regenerate; (q) *I finde a Law, that when I would do good, evil is present with me. For I delight in the Law of God after the inward man. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin.* Hast thou not need now to nourish thine imperfect graces, that they may grow up to perfection: thy weak graces, that they may be strong: thine assaulted graces that they may not faile?

p Gal. 5. 17

q Rom. 7. 21, 22, 23

Behold now what need thou hast of the Lords Supper to these ends. For what a nourishing ordinance is this Sacrament for all these purposes? For its stiled (r) *The Lords Supper.* Its *A Supper*, therefore suitable to nourish the inward man? *The Lords Supper*, therefore sufficient to nourish it effectually. As the body and all its strength decays without due corporal food; so the soul and its graces without due spiritual food. Here is *meat indeed*, Christs body; and *drink indeed*, Christs blood; and both tendred most familiarly in this Ordinance, and most effectually. When the Lord Christ prepares a Supper for his members, he provides like himself. They that truly eat with Christ, eat of Christ in this Supper: *and shall never die, never* totally *hunger*, or mortally *thirst* more.

r 1 Cor. 11. 20

2. Hast

2. Haſt thou not need to have the pardon of thy ſins often teſtified to thee, and to have thy faith, apprehenſion and aſſurance thereof confirmed to thee? There are many things may daily make thee queſtion and doubt whether thy ſins be pardoned: or at leaſt may darken and dimme thine evidence of pardon. As 1. Multitudes of ſinful infirmities, that ſtill hang upon thee invincibly, and make thee fear ſin is not pardoned. Hence for clearing the aſſurance of pardon daily, we are taught daily to pray, *s Forgive us our debts.* 2. Lapſes into groſſer ſins obſcure the evidence of our pardon. *David* by his fall, loſt in great meaſure (*t*) the *joy of Gods ſalvation*, which he prays to have *reſtored.* 3. Sharp trials and ſevere afflictions, are wont to revive ſin unto the conſcience, and to bring in ſcruples about the pardon of them. *Job* himſelf in the great ſtormes of his afflictions, ſomewhat dazled in his ſenſe of pardon, complains; (*u*) *How many are mine iniquities and ſins? make me to know my tranſgreſſion and my ſin; wherefore hideſt thou thy face, and holdeſt me for thine enemy?* (*x*) *Thou writeſt bitter things againſt me, and makeſt me poſſeſs the iniquities of my youth.* — (*y*) *Thou numbereſt my ſteps, doſt thou not watch over my ſin? my tranſgreſſion is ſealed up in a bag, and thou ſoweſt up mine iniquities.*

s Mat. 6. 12

t Pſ. 51. 12

u Job 13. 23, 24

x Verſe 26

y Job 14. 16, 17

Thus here's great need to have thy ſenſe and apprehenſion of thy ſins pardon aſſured to

thee. Consequently thou hast great need of the Lords *Supper*, which notably tends to relieve thee in this case. (z) *This is* (saith Christ in the Institution) *my blood of the New Testament, which is shed for many for remission of sinnes.* That is, this wine in this Ordinance, is a *Signe*, *Seale*, and Conveyance of my blood, ratifying the New Testament, which blood is shed for many, (*viz.* for all the Elect, for all Christs sheep) for remission of sins; Christs blood then was shed meritoriously to procure our sins remission: and the Lords Supper is appointed, to signifie and seal up to us this remission of sins in Christs blood. Herein Christ seems as it were thus to speak to every worthy Communicant; *I poured out my blood to procure the Remission of thy sinnes: and I give thee this Sacramental wine, this pledge of my blood, to assure thee in particular of the Remission of thy sinnes; that as verily thou drinkest this wine, so verily thou hast pardon of thy sinnes through my blood.* Oh they are happy that have their sinnes pardoned! Oh they are double happy that have their sinnes pardon assured to them!

z *Mat.* 26. 28.

3. Hast thou not need to have the fresh memory of Christ, and of his death for sinners perpetuated to thee? Consider, 1. That to forget Christ, argues disaffection to him; true Lovers cannot for-

forget one another, nor can endure to be forgotten one of another. Hence the Church desires Christ, to (*a*) *set her as a Seale upon his heart, and as a Seale upon his arme*; that so she might never be forgotten of him: proportionably we should *set Christ as a Seale on our heart, and as a Seale on our arme*, that we might never forget him. 2. That to forget Christs death for sinners, argues great ingratitude; For, what greater love could Christ ever have manifested unto us then to die for us? (*b*) *Greater love then this hath no man*, then this, *that a man lay down his life for his friends*: yet Christs love is greater then mans love; for (*c*) *When we were yet without strength while we were yet sinners, when we were even enemies Christ died for us.* Now to bury in oblivion Christs greatest expression of love, cannot but be greatest ingratitude. *David* quickens his soul (*d*) *not to forget all Gods benefits*, lest he thereby should be unthankful. And *Pharaohs* Butler was unthankful to *Joseph*, in that (*e*) *He remembred him not, but forgat him.* 3. That the remembrance of Christ and his death, is most sweet and profitable to every believing soul. For, Christ is he whom the *Christian* [*f*] *soul loves*, and loves to remember. Christ is the Christians sole Mediatour, King, Priest, and Prophet; his (*g*) *Wisdom, Righteousnesse, Sanctification and Redemption*; His Head, Husband; elder Brother, Life, and Hope of Glory,

a *Cant.* 8. 6.

b *Joh.* 15. 13.

c *Rom.* 5. 6, 8, 10.

d *Psal.* 103 1, 2.

e *Gen.* 40. 23.

f *Cant.* 1. 7

g 1 *Cor.* 1. 30

ry. And Christs death is that whereby (*h*) our sins are washed away and purged, (*i*) our reconcilement with God is obtained, (*k*) Gods Curse is removed from us; (*l*) all the enemies of our salvation are subdued; (*m*) Our eternal Redemption is wrought; and (*n*) our liberty of entrance into the Holiest of all, Heaven it self is procured. Oh what variety of Cordials arise out of Christs grave! What precious balme distills from Christs bleeding side! and what heavenly honey drops out of this everlasting Rock! Thou canst not live without Christ and his death; hast thou not need then that Christ and his death should still live in thine heart and memory?

h Rev. 1. 5.
i Col. 1. 20 21, 22
k Gal. 3. 13
l Col. 2. 14 15. Heb. 2. 14, 15
m Heb. 9. 12
n Heb. 10 19, 20

Consequently thou hast great need of the Lords Supper. The Lords Supper is as a lasting Monument of Christs death, a Marble Pillar on Christs grave. Christ living, erected this Monument and Memorial of Christ dying. In the Institution he saith of the bread. (*o*) *Do this in remembrance of me.* And of the Cup, (*p*) *This do ye, as oft as ye drink it in remembrance of me.* And of them both, saith *Paul*, (*q*) *As oft as ye eat this bread, and drink this Cup, ye do shew the Lords death till he come.* So then, in the Lords Supper, thou hast Jesus Christ as it were evidently crucified before thine eyes. Canst thou see this bread broken, and the wine distinctly severed from the bread; and not call to minde (ac-

o Luke 22. 19
p 1 Cor. 11. 25
q 1 Cor. 11. 26

according to Scripture) Christs Agony in the Garden, his sufferings in the High Priests Palace, and his Crosse upon *Mount Calvary*, in all which places he freely shed his blood for thee? Canst thou take and eate this bread; take and drink this Cup; and in so doing not apprehend Christ stooping from heaven, to feed thy soul with bread of Life, his own body: and water of life, his own blood? Christ bowing his head upon the Crosse to kisse thee; Christ opening his side to heal and wash thee; and Christ condescending to thy senses as once to *Thomas*, saying, (r) *Reach hither thy finger, and behold my hands, and reach hither thy hand, and thrust it into my side, and be not faithlesse, but believing?*

r Joh. 20. 27.

4. Hast thou not great need to maintaine, increase and evidence to thy self more and more, thy spiritual Communion with Jesus Christ, and him crucified? Behold, 1. This Fellowship and Communion with Christ, is the Saints spiritual Paradise: their Heaven on Earth. Therein we enjoy his person, and all sweet relations to his person; his Death, and all the saving fruits, priviledges, and influences of his death. Hereby we are (s) *brought into Christs Banqueting-house, held in his Galleries, his Banner over us being love*; and are carried up into the Mount with Christ, as it were to behold Christ transfigured, and may say with *Peter*, (t) *Master, its good for us to be here*

s Cant. 2. 4

t Mat. 17 1, 2, 3, 4

here, and let us build Tabernacles. Oh thrice happy souls that may thus lodge in Christs bosome, and Christ dwell in their hearts! 2. This dear Communion with Christ may be much obscured and interrupted; *Sometimes* by (*u*) carnal security creeping upon the Church, which causeth Christ to withdraw himself from her; *Somtimes* by a Churches [*x*] decay in her first love to Christ and his wayes; which provokes Christ *to remove her Candlestick*; (that is, to un-church her,) *if she repent not*; And when the Candlestick removes, Christ removes, for he walks among the golden Candlesticks; *Sometimes* by the grosse falls and sins of Gods own people, which causeth the Lord to [*y*] break their *bones*, as it were, and to *take away the joy of his salvation*, as in *Davids* case. 3. When this sweet Communion with Christ is interrupted, how grievous, painful and intolerable is it to the Church and Members of Christ; Then the soul of the Church [*z*] *failed*, even *fainted away*; then *she sought Christ, but could not finde him; she called him, but he gave her no answer*; then *she became love-sick*; then she was restlesse till she found him whom her soul loved. These things considered, there's great need of preserving, emproving, and clearing to thy self more and more thy Communion with Christ.

Now therefore to this purpose thou hast great need of the *Lords Supper*; which to thy

u *Cant.* 5. 2, 3, 4, 5

x *Rev.* 2. 4, 5.

y *Ps.* 51. 8, 12.

z *Cant.* 5. 6 7, 8, *&c.*

hy Soul, to thy Faith, yea, even to thy outward ſenſes, ſignifies, ſeals, and inſtrumentally exhibits this Communion with Chriſt and his Death. (*a*) *The Cup of bleſſing which we bleſſe, is it not the Communion of the blood of Chriſt? the bread which we break, is it not the Communion of the body of Chriſt?* His queſtion whether it be ſo, puts it out of queſtion that doubtleſſe it is ſo. That as verily as we partake that Bread and Cup: ſo verily we partake, and are ſtrengthned in this fellowſhip with Chriſt.

a 1 Cor. 10,16.

5. Finally, haſt thou not great need to confirm and increaſe ſpiritual union and communion with the Saints and Members of Jeſus Chriſt? Conſider well, 1. That the ſpiritual Union and Communion of Saints is by all means to be preſerved and increaſed. *For*, This is moſt agreeable to that ſpiritual relation wherein they ſtand one to another in Chriſt, being (*b*) *fellow-branches* in the ſame *Vine* Chriſt, (*c*) *Living-ſtones* in the ſame ſpiritual *building* upon Chriſt, and (*d*) *fellow-members* in the ſame myſtical *body* of Chriſt, that *ſhould have the ſame care one of another. And whether one member ſuffer, all the members ſhould ſuffer with it: or one member be honourd, all the members ſhould rejoyce with it.* For, *there ſhould be no ſchiſme in the body.* This is much urged, and that with pathetical Arguments and importunity by the Apoſtle. (*e*) *I therefore the priſoner of the Lord beſeech you, that*

b *Joh.* 15.1
c 1 *Pet.* 2.4, 5. *Eph.* 2. 19,20,21, 22.
d 1 *Cor.* 12 25, 26, 27.
e *Eph.* 4. 1. 107.

that ye walk worthy of the vocation where
with ye are called, with all lowlineſſe and meek
neſſe, with long-ſuffering, forbearing one a
ther in love. Endeavouring to keep the unity
the Spirit in the bond of Peace. There is o
body, and one Spirit, even as ye are called in o
hope of your calling; One Lord, One Faith, O
Baptiſm, One God and Father of all, who is
bove all, and through all, and in you all. A
theſe Unities, ſhould perſwade the Saints t
[f] 1 Cor. 1. 10. unity. And elſewhere, (f) *Now I beſeech yo*
brethren, by the Name of our Lord Jeſus Chri
that ye all ſpeak the ſame thing, and th
there be no diviſions among you: but that y
be perfectly joyned together in the ſame mind
and in the ſame judgement. This is much com
[g] Pſ. 133. 1. &c. mended by the Spirit of God; (g) *Behold, ho*
good and how pleaſant it is, for brethre
to dwell even together in unity, &c. Ther
alſo its compared to *Aarons* precious Oyn
ment, and *Hermon's* fruitful dew. Thi
alſo was practiſed by Believers in the pure
[h] Act. 4. 32 primitive times. [h] *And the multitude of the*
that believed were of one heart, and of one ſou
&c. 2. That Diviſions, Schiſmes, Fractions
Diſ-unions among Chriſts members is by a
means to be avoided; For, [i] *Chriſt is not Di*
[i] 1 Cor. 1 11, 12, 13 *vided.* [k] *Diviſions are a fruit of the fleſh*, no
[k] Gal. 5. 19 20. 21, 22 of the Spirit. (l) *Diviſions* evidence Profeſſor
[l] 1 Cor. 3. 1, 3 to be *carnal*, and *to walk as men*, not as Chri
[m] Gal. 5. 15 ſtians. And at laſt diviſions will prove thei
Deſtruction that nouriſh them; (m) *If ye bite*
and

and devcure one another, take heed that ye be not consumed one of another. In these regards there's great need of maintaining and confirming Union and Communion of Saints, and especially in such times as these are, wherein Professors of Christ have, by their unparallel'd *divisions*, both in *Judgment, Affection and Practice*, brought such reproach upon the Gospel and way of Truth, prejudice upon their own souls, hazard to the Kingdom of Christ, and advantage to the Kingdome of Satan.

In this regard what need is there of the *Lords Supper*, which in the nature of it tends so much to unite, cement, knit and sodder together the dis-joynted members of Christs body? (*n*) *For* (as the Apostle saith,) *We being many are one bread and one body; for we are all partakers of that one bread.* As many graines of Wheat make up one loaf; so many members make up one body of Christ. And as we *all partake that one bread*; so we all thereby profess to be one, and walk as fellow-members in Christ, with all Christian love, union and mutual tenderness one towards another. And if we dissolve communion with our fellow-members, how can we maintain communion with Christ our Head? (*n*) 1 Cor. 10.17

Thus you may examine what need you have of the Lords Supper, *which is the second General Branch of Preparation.*

SECT. III.

What

III. **What present fitnesse we have for the Lords Supper,** is the third and last, but not the least particular; whereupon by way of preparation, we are to examine our selves, before we communicate.

Wherein doth our present fitnesse for the Lords Supper consist, and how may we examine our selves about it? *Answ.* Our present fitnesse for the Lords Supper consists principally in having and exercising of, 1. *A competent knowledge.* 2. *Faith.* 3. *Repentance.* 4. *New obedience.* 5. *Love to Christ and his Members.* 6. *Thankfulnesse.* 7. *A spiritual Appetite to this Feast.* These are qualifications peculiarlie necessary to fit us for the Lords Supper. How necessary they are, and how we are to examine our selves about them, comes now to be declared.

I. KNOWLEDGE. This is an inlet and foundation to all the rest: therefore begin we with it. Touching *Knowledge* consider,

1. *The Necessity of it to worthy communicating.* 2. *The Trial of it.*

What necessity is there of Knowledge before we receive the Lords Supper? *Answ.* A competent Knowledge in Spirituals is necessary before we communicate, 1. For the discerning of the Lords Body in this Ordinance. How can the Lords body be discerned here, but by Knowledge and Faith? These are the spiritual eyes of the soul. And (o) whosoever *discerneth not the Lords body, he eats and drinks unwor-*

(o) 1 Cor. 11 29.

unworthily, eats and drinks damnation to himself. 2. For directing Communicants in the due managing of the Lords Supper. This Sacrament is a part of Divine Worship: without due Knowledge thereabouts, we shall *worship we know not what*; and run into the errour of the *Athenians*, who erected an (p) *Altar to the unknown god, whom therefore they ignorantly worshipped.* Grosse ignorance herein will make men *guilty of the body and blood of the Lord*: and to stand in need of the like prayer that Christ put up for them that crucified him; (q) *Father forgive them for they know not what they do.* 3. For the leading on and enticing of all the other Communion-graces. Knowledge will stir up Faith, Repentance, Obedience, Love, Thankfulness, and Spiritual Desire, to their proper objects and actions: whereas gross ignorance will either withstand them, or mislead them.

p Acts 17 23

q Luke 23 34

2. How is Knowledge to be tryed? *Answ.* Knowledge may be tryed whether it be sound and competent. 1. *By the Particular points of Knowledge which are more peculiarly requisite to worthy communicating.* 2. *By the properties of true sanctified knowledge.*

1. **The particular points of Knowledge,** requisite to prepare Christians for worthy communicating, are especially these, *viz.* A competent knowledge,

1. *Of God.* For in the Lords Supper we come to renew Covenant with God, and to

have the new Testament with all the promises, Priviledges, and benefits thereof confirmed and assured to us. The Lords Supper being a Pledge and Seal of the (r) *New Testament in Christs blood*. Now one clause of this New Covenant is, That, (ſ) *The Lord will be to us a God, and we shall be to him a People*. If therefore we have not a due knowledge of this God, how can we acceptably renew and re-establish Covenant with him?

r Mat. 26. 28

ſ Heb. 8. 10

2. *Of our selves*. For we are to be the Communicants. And therefore it's necessary we be well known to our selves, thoroughly acquainted with our own state and condition, whether it be carnal or spiritual; and if spiritual, whether we be weaker or stronger in a state of grace, &c. otherwise, 1. How can we discover our right to the Lords Supper? 2. How can we discerne our need of the Lords Supper? 3. How can we judge of our fitnesse for the Lords Supper? Ignorance of our selves will render us ignorant in all these things.

3. *Of Jesus Christ*. For, 1. Jesus Christ is the (t) Authour of this Ordinance, that at first gave Being to it, and still gives Benefit by it. 2. Jesus Christ is the Matter, the inward Matter and Marrow of the Lords Supper to be fed upon [u] *Take, eat, this is my body, which is broken for you.* — *This Cup is the New Testament in my blood.* 3. Jesus Christ and the solemne remembrance of his death, is

t 1 Cor. 11 23

u 1 Cor. 11 24, 25.

one

one eminent end of the Lords Supper.(x) *As often as ye eat this bread, and drink this Cup ye shew forth the Lords death till he come.* Consequently without a competent knowledge of Jesus Christ, it's altogether impossible to communicate worthily. x 1 Cor. 11. 26

4. *Of the New Covenant*, or *New Testament.* For this is one of Christs great Seales, and solemn Tokens of his New Testament.(y) *This Cup is the New Testament in my blood.* So that when we renew the Lords Supper, we renew the Lords Covenant. And how can we renew that Covenant, whereof we are grosly ignorant. y Mat. 26. 28

5. *Of the Lords Supper it self.* For should we intrude upon this Ordinance, and not competently understand what is the nature of Sacraments in general, and of this in particular we should but give God a *blinde and a lame service*, and *offer the sacrifice of fools.*

These are the principal points, more peculiarly necessary to be known in some competent sort before communicating; and these are the reasons why they are so necessary to be known. Next consider what ought to be known of them severally in order.

I. Knowledge of God.

These things especially ought to be known, touching God in some competent manner, before a man come to the Table of the Lord, viz.

1. That God is, or, That there is a God. [z] *He that cometh to God, must believe that he is.*

2. That God is one, or that there is onely one true God and no more. [a] *The Lord, our God, the LORD is One.* [b] *We know that there is none other God but one.* —— *But to us there is but one God.* He onely [c] *is the living and true God.*

3. That this one God subsisteth in three distinct Persons; Father, Sonne, and Holy Ghost. [d] *There are three that bear Record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.* [e] *Go teach all Nations baptizing them in the Name of the Father, and of the Sonne, and of the holy Ghost.* The Father is of none, neither begotten, nor proceeding. The Son is begotten of the Father eternally. Hence called, (f) *The only begotten of the Father.* —— And, *the onely begotten Son, which is in the bosome of the Father.* The Holy Ghost eternally proceedeth from the Father and the Son. (g) *But when the Comforter is come, whom I will send unto you from the Father, the Spirit of truth, which proceedeth from the Father.* These three are Co-essential, Co-equal, and Co-eternal. This deep mystery cannot be fully comprehended by our understandings, must be truly apprehended by our faith. It may darkly be resembled, by the light of Sunne, Moon and Stars, united in the Aire. Or by the light of three distinct Torches, united in one flame, Or, by one of your Bible-

leafs

z Heb. 11 6, 30

a Deut. 6. 4
b 1 Cor 8 4 5, 6.
c 1 Thes. 1. 9
Jer. 10. 10

d 1 Joh. 5. 7

e Mat. 28 19. See also Mat. 3. 16, 17. 2 Cor. 13 13 Ps. 33. 6.

f John 1. 14, 18

g John 15 26. and 14 26.

leafes in three folds. The first fold is not the second, nor the second the third, nor the third either of the other; and yet all those three folds are that one leaf. Thus the Father is not the Son, the Son is not the Holy Ghost, the Holy Ghost neither the Father nor the Son; and yet all these three are that one most Holy God.

4. That this one God is a most pure invisible Spirit. (*h*) *God is a Spirit, and they that worship him, must worship him in Spirit and truth.* — (*i*) *The King invisible.* — (*k*) *Whom no man hath seen, nor can see.*

h Joh. 4. 24 2 Cor. 3. 17
i 1 Tim. 1 17
k 1 Tim. 6 16

5. That this one God, Father, Son, and Holy Ghost, hath made himself gloriously known, *Partly* by his essential Attributes or properties. *Partly* by his works.

I. *Gods essential attributes* or *properties*, are the high perfections of his essence, which are all one, both with his Essence and with one another; yet are revealed to us, and apprehended by us as many and different, because our weake understandings cannot comprehend this one infinite Act in one Act. God is,

1. Most absolutely simple; No way compound in himself, or with any other thing, (*l*) *God is a Spirit.* The highest Spirit. The most spiritual Spirit. The Spirit of spirits, therefore absolutely uncompounded, without body, parts, or passions. —— (*m*) *Ye saw no manner of similitude on the day that the Lord spake*

l Joh. 4. 24

m Deut. 4. 15, 16

to you out of Horeb, &c. ——(n) *A Spirit hath not flesh and bones.* And *Paul* proving to the Heathens, that himself and *Barnabas* were no gods, as they imagined, said; (o) *Sirs, Why do ye these things? we also are men of like passions with you.*

All-sufficient. (p) *The* LORD *appeared to* Abraham, *and said unto him, I am God All-sufficient*, or *God Almighty.* The Hebrew word, according to it several derivations may signifie either of these.

3. Immutable, or Unchangeable. (q) *I am the Lord, I change not.* —— (r) *Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.*

4. Infinite, without and beyond all bounds and limits. *His understanding is infinite.* Now Gods understanding is God himself.

Gods essence is infinite and boundlesse, in all respects imaginable. Whereupon, God is

Immense, or unmeasurable: Because he cannot be determined or described by any Dimensions of Height, Depth, Length, or Breadth: and because he cannot be limitted, confined, or circumscribed with any place. (t) *Am I a God at hand, saith the Lord, and not a God afar off? —— Do not I fill heaven and Earth? saith the* LORD. —— (u) *But will God*

n Luke 24 39

o Acts 14 11. with 15.

p Gen. 17.1 See also en 35.11 & 28 3. & 48 3. Exo 6.3.

q Mal. 3. 6

r Jam. 1. 17

s Ps. 147.5

t Jer. 23.23 24

u 1 Kings 8. 27.

God indeed dwell on the earth? Behold, the Heaven, and Heaven of heavens cannot contain thee; how much lesse this House that I have builded?

Omnipresent, or present in all places Gods essence filling all places (yet not comprehended in any place) is consequently in all places. (*x*) *Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven thou art there: if I make my bed in hell, behold thou art there. If I take the wings of the morning, and dwell in the utmost parts of the sea, even there shall thine hand lead me, and thy right hand shall hold me, &c.*

x Psal. 139 7. to 13

Incomprehensible. Because God is boundlesse in respect of all created knowledge and understanding. No man nor Angel can fully understand or comprehend him. (*y*) *Great is the LORD.* —— *And of his greatness there is no search.* —— (*z*) *Canst thou by searching finde out God? Canst thou finde out the Almighty unto Perfection? It is as high as heaven, what canst thou do? Deeper then Hell, what canst thou know? The measure thereof is longer then the earth, and broader then the sea.*

y Ps. 145. 3
z Job 11. 7 8, 9

Eternal. Because God is infinite and boundlesse in respect of time and duration. Gods essence never had beginning, never succession or change, and never shall have end. [*a*] *The everlasting God, the LORD.* —[*b Of old hast thou laid the foundation of the Earth:*

a Is. 40. 28 & Rom. 16 26
b Psa. 102 25, 26, 27

and the Heavens are the work of thy hands. They shall perish, but thou shalt endure: yea all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed. But thou art the same, and thy years c Ps. 90. 2 *shall have no end.*——(c) *Before the mountains were brought forth, or ever thou hadst formed the earth and the world; even from everlasting to everlasting thou art God.*

And these are commonly stiled Gods **Incommunicable Attributes**, as being peculiar only to God, and no way attributed or Communicable to any thing besides God. The **Communicable Attributes** follow, so called, because sometimes in some sense they are communicated to creatures.

d Deut. 5 26 5. The living God.——[d] *That hath heard the voice of the living God.*——[e] *My soul* e Ps. 42. 2 *thirsteth for God, for the living God.* [f] *Thou* f Mat. 16. 16 *art Christ, the Son of the living God.*——[g] *It* g Heb. 10. 31 *is a fearful thing to fall into the hands of the living God.* God lives most properly and perfectly; All imperfections of created life must be removed from him. God lives eternally? b Deut. 32 40 God saith of himself, [h] *I live for ever.* God is eternal life it selfe; his own eternal life;——[i] *And shew unto you that eternal life,* i 1 Joh. 1. 2 *which was with the Father.* Yea, he gives life to all living.——(k) *Seeing he giveth to* k Acts 17 25 *all life, and breath, and all things.*——(l) *For* l Verse 28 *in him we live, and move, and have our being,*

c Most

6. Most wise.——[*m*] *The onely wise God,* ——[*n*] *O the depth of the Riches both of the wisdom and knowledge of God!* To this purpose are ascribed to God, Councel, —(*o*) *Great in Councel.* —(*p*) *Who worketh all things according to the Councel of his own Will.* Knowledg; (*q*) *Known unto God are all his works from the beginning of the world.* Understanding: [*r*] *His understanding is infinite.* God in one individed Act most absolutely, eternally, perfectly, infallibly, immutably knows himself as the most adequate object of his Understanding; Knows all things Knowable besides himselfe, whether possible, or actually existing; Knowes all things existing, whether in time past, present or future. God knowes all mans wayes, works, words, thoughts, imaginations: all mans sinnes, with all the kindes, decrees, circumstances, aggravations of them; All mens states in this and the world to come; all future contingencies before they come to passe, though to us never so casual, accidental, or uncertain. Yea he absolutely knowes all things in the world.

m 1 Tim. 1 17
n Rom. 11 33
o Jer. 32 19
p Eph. 1. 11
q Acts 15 18
r Ps. 147. 5

7. Of most absolute, perfect, and righteous Will. [*s*] *Who worketh all things after the Counsel of his own Will:* —— [*t*] *Having predestinated us,* —— *according to the good pleasure of his Will.* We are taught to pray to God; [*u*] *Thy will be done.* Gods Will is perfectly one, yet in respect of our divers notions in appre-

s Eph. 1. 11
t Verse 5
u Mat. 6. 10

apprehending of it, is either, 1. *Approving* all that's good: 2. *Effecting* all that's wrought: 3. *Prescribing* all that's duty: or 4. *Permitting* all that comes to passe; yea he even permits or suffers sinne to be in the world, himself and his Will being neither directly, indirectly, nor any way the Cause or Authour of sinne.

8. Most true. God is most true in himself, his works, and words. 1. Most true in himself, (x) *A God of truth*: or, (as the Hebrew phrase will well bear it) *God is Truth*; [y] *This is life eternal, that they might know thee the only true God.* All other gods and Idols are but false gods, lies, vanities, nothing in the world. 2. Most true in his works. They are no shadows and fictions, but realities. [z] *All his works are done in truth.*—(a) *Great and marvellous are thy works, Lord God Almighty, just & true are thy ways, thou King of Saints.* 3. Most true in his words; (b) *Sanctifie them through thy Truth, thy Word is Truth.*—(c) *Thy Law is the Truth.*—*All thy Commandments are Truth.*—(d) *For all the promises of God in him are yea, and in him Amen.*—(e) *In hope of eternal life, which God that cannot lie, promised.*

9. Most good, yea supreame goodnesse itself, without all evil or imperfection. Good in himself, & Author of all good to his creatures.—(f) *I will make all my goodnesse passe before thee.* Christ said; (g) *Why callest thou me good? There is none good save one, that is God.*

x Deu. 32. 4
y Joh. 17. 3
z Ps. 33. 4
a Rev. 15. 3
b Joh. 17. 17
c Psal. 119. 142, 151
d 2 Cor. 1. 20
e Tit. 1. 2
f Ex. 33. 19
g Mat. 19 17. Mark 10. 18 Luk 18. 19

No

Not Man, Saint, Angel, or Christ himselfe as man are good, as God is good; essentially, infinitely, immutably, &c. —— (*h*) *That our God would fulfil all the good pleasure of his goodnesse.* —— (*i*) *The riches of his goodnesse.* —(*k*) *The Lord is good to all.* (*l*) *Every good gift, and every perfect gift is from above, and cometh down from the Father of lights.*

In this goodnesse of God are his *graciousnes, Love, Mercy, Patience.*

Graciousnesse. God is most gracious, incomparable in free grace. [*m*] *The LORD, the LORD God, merciful & gracious.* —— (*n*) *Gracious is the Lord, and righteous.*

Love. God is most loving, yea all love. (*o*) *He that loveth not, knoweth not God, for God is love.* —— *And we have known and beleeved the love that God hath to us. God is love, and he that dwelleth in love, dwelleth in God, and God in him.*

Mercy. God is most merciful, yea mercy it self, and loving kindnesse it self. —— (*p*) *Our God is merciful.* —— [*q*] *Plenteous in mercy.* —(*r*) *The Lord is good to all; and his tender mercies are over all his works.* —— (*s*) *His mercy,* (or, *loving kindnesse*) *endureth for ever.*

Patience. God is most patient, long-suffering, slow to anger. [*t*] *The Lord is gracious and full of compassion: slow to anger, and of great mercy.* —— [*u*] *Despisest thou the riches of his goodnes, and forbearance, and long-suffering*

b 2 Thes. 1 11
i Rom. 2. 4
k Ps. 145. 9
l Jam. 1. 17
m Ex. 34. 6 Ps. 103. 8.
n Ps. 116. 5
o 1 John 4 8. 16
p Ps. 116. 5
q Ps. 103. 8
r Ps. 145. 9
s Psal. 136 throughout
t Ps. 145. 8 Ex. 34. 6, 7 Ps. 103. 8, 9
u Rom. 2. 4

ing, not knowing that the goodneſſe of God leadeth thee to repentance? —— (x) The Lord is not slack concerning his promiſe, (as ſome men count slackneſſe) but his long-ſuffering to us-ward, not willing that any ſhould periſh, but that all ſhould come to repentance.

x 2 Pet. 3. 9

10. Moſt Juſt and Righteous. Univerſally righteous, as God ſhould be righteous; and the Authour of all Righteouſneſſe in the world, eternally and immovably diſpoſed to give himſelfe and to all creatures their due. (y) The righteous LORD loveth Righteouſneſſe. —— [z] The LORD is upright, —— and there is no unrighteouſneſs in him. —— (a) That will by no means clear the guilty, viſiting the iniquity of the Fathers upon the children, and upon the childrens children, unto the third and to the fourth Generation. —— (b) Thou art righteous O Lord, which art, and waſt, and ſhalt be —— (c) The LORD is righteous in all his wayes.

y Pſal. 11. 7
z Pſ. 92. 15
a Ex. 34. 7
b Rev. 16. 5
c Pſal. 145 17

11. Moſt Holy, God is not only infinitely holy and pure, but holineſſe it ſelf. (d) But thou art holy, O thou that inhabiteſt the praiſes of Iſrael. —— [e] Holy, Holy, Holy is the LORD of Hoſts. —— (f) The foure Beaſts reſt not day and night, ſaying, Holy, Holy, Holy Lord God Almighty, which was, and is, and is to come. — (g) Once have I ſworn by mine Holineſſe. He is all holineſſe. (h) Without iniquity —— (i) There's no unrighteouſneſs in him. — [k] Thou art of purer eyes then to behold evil, &

d Pſ. 22. 3
e Iſa. 6. 3
f Rev. 4. 8
g Pſ. 89. 35
h Deut. 32 4
i Pſ. 92. 15
k Hab 1. 13

can

ust not look on iniquity. That is, not with the ift approbation. ——[l] *God is light, and in m is no darkneſſe at all.*

12. Moſt Powerful, Strong, Omnipotent. m] *He can do beyond all that we are able to ask think*. He can do every thing that argues or nplies, power. ——[n] *The* LORD *appeared Abraham, and ſaid unto him, I am the Al-ighty God.* —— (o) *Then* Job *anſwered the ord, and ſaid, I know that thou canſt do every ing.* ——[p] *With God all things are ſſible.*

13. All-ruling. God hath abſolute Au-ority, Dominion, and Power to diſpoſe of l creatures as he pleaſeth, for their preſent perpetual eſtate without any their check controul. [q] *His Kingdom ruleth over all* (r) *His Dominion is an everlaſting dominion, nd his Kingdom is from generation to genera-ion. And all the inhabitants of the earth are puted as nothing; and he doth according to his ill in the army of heaven, and among the inha-itants of the earth; and none can ſtay his hand, r ſay unto him, What doſt thou?* —— s] *To the nly wiſe God our Saviour, be glory and Ma-eſty, Dominion and Power, now and ever. Amen.*

And in reſpect of theſe former eſſential erfections of God, whether *incommunicable* r *communicable*, God is moſt *Perfect*, *Excel-nt*, *Bleſſed* and *Glorious*.

14. Moſt perfect. God is ſo perfect, that in him

l 1 Joh. 1. 5

m Eph. 3. 20

n Gen. 17. 1

o Iob 42 1, 2

p Mat. 19 26

q Pſal. 103 19

r Dan 4. 34, 35

s Jude 25

him there is no want, defect, or need of any thing. He is perfect in all his former essential Attributes. (t) *Be ye therefore perfect, as your Father which is in heaven is perfect,* — (u) *God that made the world and all things therein, seeing he is Lord of Heaven and Earth, dwelleth not in Temples made with hands, neither is worshipped with mens hands, as though he needed any thing, seeing he giveth to all life, & breath and all things.*

t Mat. 5. 48
u Acts 17 24, 25

15. Most excellent. God absolutely surpasseth and excelleth all Beings in his Being, and all their Perfections; and in that respect is the most excellent. Hence high-excellency is ascribed to him: (x) *The LORD hath sworn by the High-excellency of* Jacob. That is by himself, for God swears by himself. (y) *O LORD, our Lord, how excellent is thy Name in all the earth!* — (z) *In the greatnesse of thine excellency thou hast overthrown them that rose up against thee.* — [a] *Touching the Almighty we cannot finde him out. He is excellent in Power, and in judgement, and in plenty of Justice.*

x Am. 8. 7
y Ps. 8, 1, 9
z Exo. 15. 7
a Job 37, 23

16. Most blessed. God is the most blessed Being, hath infinite happinesse in himselfe, is fully satisfied in his own blessednesse; yea he is his owne happinesse, depending on none other. Hence those expressions: (b) *Blessed art thou, O LORD, teach me thy statutes,* — (c) *Worshipped and served the creature more then the Creator, who is blessed for ever*

b Ps. 119. 12
c Rom. 1. 25

er; Amen.——[d] *According to the glorious ospel of the blessed God.* Hence the Father is way of Excellency called, The blessed; *) Art thou the Christ the Son of the Blessed?* nd Christ is stiled in like manner, (f) *The essed and onely Potentate.*——[g] *of whom as ncerning the flesh Christ came, who is over , God blessed for ever, Amen.* Yea God so blesied, that all blessednesse in the creares is originally from him; they being onso farre happy indeed as they enjoy God to their God, their supream happiness. [h] *Hapis the people that are in such a case; yea hapis that people whose God is the Lord.* That's e true happinesse indeed.

17. Finally, God is most glorious. Infinite his Highnesse, Majesty, Greatnesse, Splenr, Beauty, and Renown; Herein none y compare with him.——[i] *Thine is the ingdome, and the Power, and the Glory for er.* Hereupon God is stiled, [k] *The King of lory*; (l) *The glorious LORD*; and (m) *the God glory.* To this effect his Name and his ential Attributes are declared to be glous.——(n) *Blessed be thy glorious name, ich is exalted above all blessing and praise.* —[o] *Who is like unto thee, O LORD, amongst gods? Who is like thee, glorious in Holi?* —(p) *To the praise of the glory of his ace.* —[q] *From the presence of the Lord, from the glory of his Power.*

These are Gods *essential attributes* revealed

d 1 Tim. 1 11
c Mar. 14. 61
f 1 Tim. 6. 15
g Rom. 9. 5
b Ps. 114. 15
i Mat. 6. 13
k Ps. 24. 7 9, 10
l Isa. 33. 21
m Ps. 29. 3 Acts 7. 2
n Neh. 9. 5
o Ex. 15. 11
p Eph. 1 6
q 2 Thes. 1 9

ed in Scripture, whereby he hath made himselfe known. And without a competent knowledge of these, we cannot truly know God as we ought before we come to the *Lords Supper*. The next way whereby God makes himself known to us is by his *Works*, or *Acts*.

II. *Gods Works*, or *Acts* are either, 1. *Before all time*, as his Decree. Or, 2. *In time*, as the execution of his Decree.

1. The works of God before all time, are his *Decrees*. Gods decrees may be considered 1. *More generally*, in reference to all creatures. 2. *More specially*, in reference to the intellectual creatures onely, *viz.* Angels and men.

(1.) *Gods decrees more generally considered* are, *Gods purpose in himself according to the Counsel of his own Will, whereby he hath for ordained whatsoever comes to pass, for the prais of his glory.* Gods decrees are his purpose in himselfe according to the counsel of his own Will;----[r] *That the purpose of God according to Election might stand.*——[s] *According to his good pleasure which he hath purposed in himself.*——[t] *Being predestinated according to the purpose of him, who worketh all things after the Counsel of his own will.* According to this purpose, God hath fore-ordained for the praise of his glory, whatsoever comes to passe;----[u] *For whom he did foreknow, he also did predestinate.*——(x) *The*

r Rom. 9. 11
s Eph. 1. 9
t Eph. 1. 11
u Rom. 8. 29
x Eph. 1. 12

we should be to the praise of his glory.——y *for of him, and through him, and to him are all things.*

(2.) *Gods Decrees more specially considered,* are, *Gods Purpose according to the Counsel of his own Will, wherby he hath fore-ordained for the praise of his glory whatsoever comes to passe touching Angels and Men.* I call it *Purpose:* because Scripture stiles it, (z) *The Purpose of God according to Election.* (a) *Who worketh all things according to the Counsel of his own Will.* According to this purpose, *God hath fore-ordained for the praise of his glory whatsoever comes to passe touching Angels and Men.* And this especially in respect of their eternal state. For some he hath predestinated to the Adoption of children, electing and choosing them in Christ as vessels of mercy: Others he hath in his eternal Counsel passed by and rejected, as vessels of wrath. *That,* is stiled in Scripture sometimes *Predestination,* sometimes *Election: This,* is termed by learned men, sometimes *Preterition* or passing-by, sometimes *Reprobation.* Of both the Scripture saith, [b] *What if God willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath, fitted to destruction; and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory?* Though this be spoken only of men; yet elsewhere the Scripture mentions the (c) *Elect Angels;* therefore there are re-

y Rom. 11 36.

z Rom. 9. 11.

a Eph. 1. 11

b Rom. 9. 22, 23, 24.

c 1 Tim. 5. 21.

d Jude 6. e Mat. 25

rejected and reprobate Angels, even (*d*) *the Angels that kept not their first estate*, (*e*) *The Devil and his Angels, for whom everlasting fire is prepared.* God intending more especially to glorifie himself in the intellectual creatures, Angels and Men, hath more especially decreed their final state, and all things concerning them, tending thereunto. This the Apostle calls

f Eph. 1. 5, 6.

(*f*) *Predestinating us to the adoption of children, by Jesus Christ to himself according to the good pleasure of his Will, to the praise of the glory of his grace.* And in order to this end

g Rom. 8. 30.

[*g*] *Whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.*

This Decree of God, whether more *Generally*, or more *Specially* considered, hath these excellencies and perfections in it. It is *Eternal, Unchangeable, Free, Wise, Just, and the Cause of Causes.* 1. Eternal; (*h*) *According as he hath chosen us in him before the foundation of the world, &c.* 2. Unchangeable, for it is

b Eph. 1. 4

i Rom. 9. 11. with Jam. 1. 17

said, (*i*) *That the Purpose of God according to Election might stand,* —— *with whom is no variableness neither shadow of turning.* And,

k 2 Tim. 2. 19.

—— *k) The foundation of God standeth sure, having this Seal, The Lord knoweth them that are his*; so that there is a determinate number of them, which cannot be increased, nor diminished. 3. Free, Gratuitous, and meerly independent on the creature, or any thing in the creature: having no inward impulsive cause

cause moving him thereunto, but the good pleasure of his Will; not foreseen Faith, Works, Freedome of Will, Perseverance, &c. (l) *Having predestinated us to th Adoption of children, by Jesus Christ to himself, according to the good pleasure of his Will.* —— (m) *Who hath saved us, & called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ before the world began.*—(n) *I will have mercy on whom I wil have mercy; and I wil have compassion on whom I will have compassion.* 4. Wise; for (o) *we are predestinated according to the purpose of him, who worketh all things according to the Counsel of his own Will.*—p) *O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgements, and his wayes past finding out! for who hath known the minde of the Lord, or who hath been his Counsellor?* 5. Just and most equal. Gods Decrees may be secret and mysterious: cannot be unjust or injurious; God is so just, yea, such infinite justice, that he can do or decree nothing but what is just and equal. It is written, (q) *Jacob have I loved, but Esau have I hated. What shall we say then? Is there unrighteousnesse with God? God forbid.*—*Hath not the Potter power over the Clay, of the same lump to make one vessel unto honour, and another unto dishonour?* And hath not God greater power to dispose by his decree of his creatures? yet God no way wrongs the creature:

l Eph. 1. 5

m 2 Tim. 1. 9.

n Rom. 9 15, 16

o Eph. 1. 11

p Rom. 11. 33, 34

q Rom. 9. 13, 14, 21, 22, 23

nor the Potter the Clay. 6. Finally, Gods Decree is the Cause of Causes. All inferiour Causes and Means conducing to the ends whereunto God decrees any thing, are subordinate to Gods decree as the supreme cause of them all. Gods Decree not only foreappoints the end, but also all the secondary causes and means tending and conducing to that end. Hence that Concatenation of the causes of our salvation; — (r) *Whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.*

r Rom. 8. 30.

Thus of Gods works before all time; His Decrees.

2. The works of God in time, are, *His execution of his Decrees.* God executeth his Decrees, 1. *Partly* in the beginning of Time, by *Creation.* 2. *Partly*, in the succession and continuance of time, by *Providence.* By both which, God makes himself most gloriously known to his creatures, Discovering[ſ] his *invisible* perfections by his visible works.

ſ Rom 1. 19,20

1. *Creation* is Gods making the world and all things therein, of nothing, in the space of the first six dayes, very good, by the word of his power, for himself.[t] *Through faith we understand, that the worlds were framed by the Word of God, so that things which are seen, were not made of things which do appear.*--[u] *In six days the Lord made Heaven and Earth, the sea, and all that in them is, & rested the seventh day.*

t Heb. 11. 3

u Ex. 20. 11 Gen. 1. throughout.

Man

Man was reserved to the last place, as Gods most accurate and curious piece; being by reason of his *heavenly soul*, and *earthly body*, as an Epitome or Abstract of *Heaven and Earth*, and thence justly stiled the *Microcosme*, or *Little world*. ——— [x] *And God saw every thing that he had made, and behold, it was very good.* ——— (y) *The* LORD *hath made all things for himself, yea, even the wicked for the day of evil.*

x Gen. 1. 13

y Pro. 16. 4.

In this work of *Creation*, Gods *Freedom*, *Wisdom*, *Power*, and *Goodnesse*, shine forth most gloriously. 1. *Freedom*; in that he (z) *hath done whatsoever he pleased.* He made one world and no more: such creatures and no other; in such sort, and not otherwise; because he pleased. None may controll his work. (a) *Shal the thing formed say to him that formed it, Why hast thou made me thus?* 2. *Wisdom*; for he (b) *worketh all things according to the Counsel of his own Will.* How many ways hath God discovered his Wisdome herein! As, 1. In the [c] *Order* of Creation. He made all things in six days. He could have made them in one day, in one houre as easily; but he would shew himself a *God of Order*; He first made the Creatures containing, then the contained; and from the more imperfect proceeds to the more perfect Creatures? 2. In the variety of Creatures. (d) *O LORD, how manifold are thy Works! in Wisdom hast thou made them all.* 3. In the *distinct Natures* and *Properties*

z Ps. 115. 3

a Rom. 9. 20

b Eph. 1. 11

c *See Gods excellent order in creating.* Gen. 1. and Psal. 104

d Ps. 104 24.

ties of all those varieties. [e]*There's one glory of the Sun, another glory of the Moon, another glory of the Stars, and one Star differeth from another Star in glory.* Some of the Elements are hot, some cold; some moist, some dry; some light, some heavy. The vertues of plants, fruits, &c. are innumerable. 4. In the sweet *Harmony* of the whole Universe, though consisting of such different creatures, the wisdom of God also wondrously appears. 3. *Power*, in that he could frame all things of nothing; without any pre-existent matter; and all most easily, by his word; [f]*He said, Let there be light, and there was light, &c.* He spake works, more easily, then we can speak words. [g]*He spake, and it was done; he commanded, and it stood fast.* ---[h]*He commanded, and they were created.* It was but, A word, and A work. 4. *Goodnesse*, in that God, (though infinitely happy and satisfied in himselfe,) was pleased to create the world, especially Men and Angels, to communicate himself and his goodnesse to them.

e 1 Cor. 15.41

f Gen. 1.3

g Psal. 33.9

h Ps. 148.5

2. *Providence* is Gods sustaining, governing, and ordering all Creatures together with all their actions to his own glory. So that in Gods Providence generally considered, there are three grand acts, *viz.* 1. *Sustaining*, upholding or preserving of the Creatures in being and well-being. He [i]that *made the world*, ——is still *upholding all things by*

i Heb. 1.2, with Ps. 147.8,

by the word of his power. 2. Governing and disposing all creatures and all their actions, even the least and smallest of them all.[k] *The LORD hath prepared his Throne in the Heavens, and his Kingdom ruleth over all.*—[l] *Are not two sparrowes sold for a farthing? and one of them shall not fall on the ground without your Father? but the very hairs of your head are all numbred.* 3. Ordering and directing all creatures and all their actions to his own glory, and his peoples good. *Ioseph* said to his brethren;(m) *God sent me before you, to preserve you a posterity on earth, and to save your lives by a great deliverance. So now it was not you that sent me hither, but God.* —— *Ye thought evil against me, but God meant it unto good, &c* —— [n] *So didst thou lead thy people, to make thy selfe a glorious name,* ——o] *For of him, and through him, and to him are all things.*

k Ps. 103. 19.

l Mat. 10. 29, 30

m Gen. 45 7, 8. and 50. 20

n Isa. 63. 14

o Rom. 11. 36.

As for Gods special Creation of man, and Providence over man in his fourefold state, *viz.* of 1. *Creation.* 2. *Corruption.* 3. *Restitution.* And 4. *Perfection.* They will come farther to be considered in the next branch, the knowledge of our selves. Hitherto of the first branch of knowledge, requisite in some competent sort before communicating. *viz.* *The Knowledge of God.*

2. Knowledge of our selves.

Knowledge of our selves, is the next point of

of Knowledge necessary to a worthy Communicant. Christians eyes and apprehensions should be like the windows of the Temple, widest inward, narrowest outward; far more disposed to look home then abroad, better acquainted with themselves, then with others; And not like *Plutarch's Lamia*, or Witches, that put on their eyes when they went abroad, but put up their eyes in their boxes when they came home.

The necessity of this *Self-Knowledge*, hath before been evidenced. The particulars of *Self-Knowledge* follow. We are principally to know our selves. 1. *What we were in* Adam *before the fall.* 2. *What we are in* Adam *since the fall.* 3. *What we should and may be in Jesus Christ the second* Adam.

1. What were we in Adam **before the fall?** *Answ.* Before the fall, *Adam* was the happiest creature under the Sun, enjoying many surpassing priviledges. And all mankind being then in his loyns, enjoyed in him the same happinesse and priviledges, *viz.*

1. A reasonable and immortal soule personally joyned with a suitable body; both of them, (*p*) *fearfully and wonderfully made*, yea, (*q*) *curiously wrought*, according to *divine Consultation* of the blessed Trinity. *Adams* soul was so rational, that he knew the nature of all the creatures which God brought before him, and (*r*) *named them* accordingly. And so immortal, that it cannot die a natural death, as

p Ps. 139 14, 15
q Gen. 1. 26 & Ps. 139. 15
r Gen. 2 20, 23

as many (*s*) Scriptures intimate. But the ſouls of all other ſublunary creatures, beſides man, are irrational: and die with their bodies. (*s*) Pſ. 49. 15 Eccl. 12. 9 1 King. 17. 21. Mat. 10. 28. Phil. 1. 23, 23 1 Pet. 3. 19 2 Cor. 5. 1

2. A moſt pleaſant habitation. (*t*) *God planted a Garden Eaſtward in Eden, and there he put the man.* A garden is the glory of the fields: A garden of Gods planting, the glory of all gardens. Herein *grew every tree pleaſant to the ſight, and good for food*: And a Quadripartite, or foure-ſtreamed river to water the garden. Oh what a garden of delights. what an earthly Paradiſe! Here man *was placed*, (*u*) *to dreſſe this Garden.* Man muſt not be idle, no not in Paradiſe. (*t*) Gen. 2. 8, 9 (*u*) Gen. 2. 15

3. Liberal proviſion. Man was allowed, (*x*) *freely to eat of every herb, and of the fruit of every tree in the Garden, except only the tree of Knowledge of good and evil. His* food therefore was moſt various and delicious. (*x*) Gen. 1. 29. and 2. 16, 17

4. Univerſal dominion over the creatures. (*y*) *Let them have dominion over the fiſh of the ſea, and over the fowl of the air, & over the cattel, and over all the earth, and over every creeping thing that creepeth upon the earth.* This dominion was not ſuprem, but ſubordinat to Gods dominion. *Adam* was Monark of the earth, God the ſole Monarch of all the world. —— (*z*) *Lord, what is man that thou art mindful of him? and the Son of man that thou viſiteſt him? —— Thou haſt made him to have dominion over the works* (*y*) Gen. 1. 26 (*z*) Pſal. 8. 4 6, 7, 8

of

of thy hands; thou hast put all things under his feet. So that all sublunary creatures were to do homage unto *Adam.*

a Gen. 2. 21 22, 23, 24

5. Conjugal society with his wife, [a] *created* out of *Adams* side, while he was asleep. She was thus taken out of man, that she might be a *meet help* for man, and becom affectionately dear to man, as *bone of his bone, and flesh of his flesh.* Man is naturally a sociable creature, and loves society; And Marriage-society is the sweetest of all natural societies.

b Eccl. 7. 29

6. Innocency. (b) *God made man upright.* As man came first out of Gods hands, he was spotlesse, undefiled, and wholly without sinne. Hence that state is stiled, *The state of innocency.* Except Christ, never man on earth was perfectly without sin, as *Adam* was in his first Creation. The holy Saints in this life have sinne in them; though sin reign not over them. We were without sinne in the earthly Paradise, and shall be [c] *without sin* in the heavenly Paradise. How happy is a sinlesse state!

c Eph. 5. 27

d Gen. 1. 27.

7. The Image of God. [d] *God created man in his own Image, in the Image of God created he him.* There was not only an utter absence of all sinfulnesse, but also a presence of all due righteousnesse in him: in which regard he was perfectly conformable to the will of God. This *Image of God* in man, seems principally to consist [e] in, 1. *Knowledge.* 2. *Righteousnesse*

e Compare Col. 3. 10 with Eph. 4. 24 and weigh them well.

ouſneſſe. And 3. *True holineſſe*; or, as the reek phraſe is, *Holineſſe of Truth*. This image God in *Adam* made him ful of divine beau-, whereby he *was all glorious within*, ſurpaſ-ng all ſublunary creatures.

8. A Covenant-ſtate with God. In all times d ſtates of the Church, God hath pleaſed deal with his people by way of Covenant. *dam* before the fall being perfect and with-t ſin, had perfect ability given him to keep at Covenant with God, in which he was turally enſtated. The Covenant into ich *Adam* was admitted with God, was e *Covenant of Works*, the ſubſtance where-is the *Moral Law*, or *Ten Commandments*. he *Moral Law* was perfectly written in *dams* heart for the ſubſtance of it, ſo that he s fully able to know and keep it; for even ce the fall, the *Gentiles* which have not the itten Law, [f] *do by nature the things contain-in the Law, — which ſhew the work of the w written in their hearts*. Much more was e Law written in *Adams* heart before the l. This *Covenant of Works*, the ſubſtance ereof is contained in the Moral Law, re-ired perſonal, perfect, and perpetual obe-nce under the ſevereſt penalties. (g) *Curſed every one that continueth not in all things ich are written in the Book of the Law to do m.* Unto this Covenant of Works with *A-m*, ſeem to be annexed *two Sacraments*, viz.) *The Tree of Life*, aſſuring him of life upon his

f Rom. 2 14,15

g Gal. 3. 10

b Gen. 2. 9 16,17

his keeping Covenant and eating of that tree *And the Tree of Knowledge of good and evil* assuring him of death upon breach of Covenant, and tasting of that Tree.

9. Finally, *Adam* enjoyed sweet Peace and Communion with God, all the while he continued in this his pure primitive state. God (*i*) familiarly conversed with him, and he with God in the garden of *Eden*, receiving from God no expressions but of love and favour. This Peace and Communion with God was the *Eden* of *Eden*, the Paradise of *Adams* Paradise.

(*i*) Gen. ch. 1 and ch. 2

Object. These were *Adams* priviledges before the fall, and they were excellent. But what is all this to us? *Answ.* All this is very much to us. For, all *Adams* priviledges were our priviledges: *Adam* being a public person, the general Parent, Root and Stock of Mankinde; and we all at that time in his loyns. Therefore as (*k*) *Levi is said to pay Tithes in* Abram *unto* Melchizedech, *because* Levi *was in his father* Abram's *loynes, when* Melchizedech *met him*; so we may be truly said to enjoy all the priviledges of the state of innocency in *Adam*, because at that time we all were in *Adams* loynes when he enjoyed them. Oh therefore, How happy a man was *Adam*! and how happy were all we in *Adam* before the fall!

(*k*) Heb. 7. 9 10.

Thus we should know our selves and our primitive state, what once we were in *Adam* be

ore the fall. Next we ſhould know what now are by nature ſince the fall.

What are we now in Adam **by nature, e the fall?** *Anſw.* As the pillar of cloud ween the Iſraelites and Egyptians had a t ſide, and a dark ſide; (*l*) *Giving light by t to Iſrael, but being darkneſſe to the Egy-ns*: So our ſtate before and after the had a *bright ſide*, and a *dark ſide*. I have ady ſhewed you the *bright ſide* of the d; Now I ſhall repreſent unto you the *k ſide*. We were not once ſo happy before fall; but we are now as miſerable ſince fall. And this chiefly two ways, 1. *Through Privation and Abſence of all good which we* . 2. *Through the Poſition or Preſence of all which we had not.*

By the fall of *Adam* we have loſt all the d we had, all the happineſſe we enjoy-n our firſt eſtate, (1.) Our reaſonable and ortal ſoules, are become brutiſh in the gs of God; and liable to die everlaſting-(2.) We are (*m*) baniſhed out of Paradiſe, pleaſant habitation. (3.) We are deprived dens liberal proviſion. *In the ſweat of browes we muſt now get our bread*; and gh we toile never ſo much, (*n*) *Yet the h yields not its ſtrength, but brings forth ns & thiſtles.* (4.) We have loſt much of our inion over the creatures, many of them lling againſt us. (5.) The ſweetneſſe of riage-ſociety is imbittered; (*o*) The wives ſub-

(Ex. 14. 19, 20.

m Gen. 3. 24.

n Verſ. 18.

o Gen. 31. 6

subjection to her husband becoming s
vous: *Her sorrows in conception and brin*
forth, being greatly multiplied, and both
[p] 1 Cor. 7 28,32,33 them being exercised with cares and [p] tro
in the flesh, touching their children and
another. 6. Our innocencie and spotles
[q] Gen. 6.5 is swallowed up with nocency and (q) fil
nesse. 7. We are disrobed of Gods h
[r] Eccl. 7.29 Col. 3. 10 Eph. 4.24 teous image, (r) *Having sought out many*
ventions, till Christ the second *Adam* re
Gods image in us. 8. We have broke Cove
[s] Gen. 3.6 22,24 with God, by (s) *eating the forbidden fruit*:
so have debarr'd our selves of all benefit of
Tree of Life. 9. And finally, we lost
sweet Peace and Communion with G
[t] Gen. 3.7 8,9,10,&c sin defiling our consciences with guilt, (t)
thing us with shame, and filling our he
with fear and horrour at the presence
God; our first Parents, and we in them,
deavouring to hide our selves from G
presence among the trees of the Gard
Thus by the fall we are quite stript of all
glory and happinesse, wherein we were c
ated.

2. By the fall of *Adam* we are also impl
ged into all manner of evil, which we
not before, *viz.* 1. *Evil of sin.* 2. *Evil of pun*
ment.

(1.) The evil of sin is most grievous u
us divers ways. Principally in regard, 1.
Adams *sin, whereof we are guilty.* 2. *Of Ori*
nal sin, wherein we are naturally drowned. 3.

Act

tual sin, of all sorts and degrees, whereunto are naturally disposed.

1. *We are all guilty of* Adams *sin, of* Adams *ll.* For we all being in the loins of *Adam* e publick Root of mankinde, we stood with m, and we fell with him. Hence it is said, *By one man sin entred into the world, & death sin; and so death passed upon all men, for that have sinned.* And again, ——*x*] *By one mans obedience many were made sinners.* So that *dams* fall and first sin, together with all the ful ingredients and aggravations thereof; Unbelief, Pride, Disobedience, Rebellion, nthankfulnesse, Intemperance, Murder, A-stacie, Hypocrisie, &c. may all most justly laid to our charge. And this is sin enough, re we guilty of no more, to sink us into e-lasting death.

u Rom. 5. 12.

x Vers. 19

2. *We are all drowned in Original corruption.* even Infants from *Adam* to *Moses*, that ed not so long as to sin actually, as *Adam* his Apostacy did, even they were brought der death for their guilt of *Adams* sin, and Original corruption of their natures: (y) *Death reign d from* Adam *to* Moses, *even r them that had not sinned after the simili-e of* Adams *transgression.* And *David* thus nents himself; (z) *Behold, I was shapen in ini-ty, and in sin did my mother conceiv me.* This common lot of all *Adams* posteritie, and n of *David* among the rest. Yea *Job* long ore *David*, said, (a) *Who can bring a clean thing*

y Rom. 5. 14.

z Psal. 51. 5

a Job 14. 4

thing out of an unclean? not one. So then, *Adam* by the fall becoming unclean: all *Adam's* children, naturally, and by ordinary propagation deſcending from him, are naturally unclean alſo. This ſinful uncleanneſſe of nature, we call *Original ſin*, or *Original corruption.* That we may the better diſcern the venome and ſinfulneſſe of Original ſinne, Let us a little conſider, 1. *The Names.* 2. *The Nature.* 3. *The Aggravations of it.*

The Names given to Original ſin, in Scripture are divers, and very obſervable. It is called, 1. Sin, by way of emphaſis; as being the ſin of ſins, the mother-ſin. ——— *b In ſin did my mother conceive me.* 2. Sin dwelling in us; becauſe it hath its continual abode in our natures while we continue in theſe Tabernacles, whether we wake or ſleep, &c. As Ivy abides in an old wall, till the wall be pulled down. Hence *Paul*; (*c*) *It is no more I that do it, but ſin that dwelleth in me.* 3. The eaſily-encompaſſing-ſin. ——— (*d*) *Let us lay aſide every weight, and the ſin that doth ſo eaſily beſet us.* By weight, * *Beza* ſeems right to underſtand all burdenſome worldly impediments, which hinder us in our Chriſtian courſe; By *Sin eaſily encompaſſing*, Original corruption of our natures, that like ſnares beſets us before, behinde, and on every ſide, tangles our Mindes, Conſciences, Wills, Affections, and all our members, is as fetters to our feet, manacles to our hands, &c. ſo that

b Pſ. 51. 5

c Rom. 7. 17.

d Heb. 12. 1 πλὼ ἐυπερίσατον ἁμαρτίαν. Bez. *Annot. in Heb.* 12. 1

we cannot run the race set before us. 4. The flesh; (*e*) *The flesh lusteth against the spirit, and the spirit lusteth against the flesh.* Its called *flesh*, to set forth the baseness of sinne, the flesh being the base part of man. 5, The old man; so called, *Partly* because of the long continuance of it in us; it's an inveterate disease, as old as our selves. *Partly* because of the corruptnesse and deceitfulness of it.— (*f*) *Put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts.* 6. The (*g*) law of sinne in our members: because it as it were commands, compels, and even necessitates us to sin: As a law rules them that are under it. 7. Finally, Original corruption is stiled (*h*) *a body of death*, because, As the natural body hath many members, so Original sin hath many lusts, as limbs thereof. And because this body of sin exposeth unto death. These and such like are the denominations of original sinne, by all which the vilenesse of it may in some measure appear.

e Gal. 5. 17

f Eph. 4. 22

g Rom. 7 23

h Rom. 7 24

The nature of original sin seemes especially to consist in these three particulars, *viz.* 1. In a total privation of the image of God, and of all that Original righteousnesse and integrity, wherein we were at first created. 2. In an utter inability to any true spiritual good, yea in an absolute enmity thereunto.

— [*i*] *For when we were yet without strength.*

— [*k*] *When we were enemies we were reconciled*

i Rom. 5. 6

k Verse 10

led to God. — (l) *The carnal minde is enmity against God, for it is not subject to the Law of God, neither indeed can be.* 3. In an universal and continual proneneſſe to all evil; (m) *God ſaw that every imagination of the thoughts of m n hearts was onely evil continually.* — *There throat is an open Sepulchre, &c.* And our Saviour tells us, (n) *A corrupt tree cannot bring forth good fruit.* This is the nature of original corruption. Oh how deadly is the poiſon of it to the nature of man!

The Aggravations of original corruption, whereby it appears to be extreamly ſinful, are theſe; *viz.* 1. Original ſin is (o) Natural and Hereditary. It's bred and borne with us, its propagated with our very natures, and rooted in our bones and inmoſt principles, and conſequently more dangerous and deſperate; as thoſe corporal diſeaſes, which are not accidentall and occaſional onely, but hereditary and natural, are moſt perillous and remedileſſe. 2. Original ſinne is univerſal. And the more univerſally extended, the more bitterly to be lamented: As epidemical, univerſal diſeaſes are the moſt terrible diſeaſes; as once in *Egypt*, when (p) *there was not an houſe wherein there was not one dead.* Now Original ſinne is univerſal; *Partly* in that all men, men ordinarily deſcended of *Adam*, are defiled with it; Jewes, Gentiles, bond, free, male, female, all are involved in it. (q) All are ſinners by it. *Partly* in that All of all men are

l Rom. 8.7

m Gen. 6.5 with Rom. 3.10. to 20

n Mat. 7.18 & 12, 33

o Pſal. 51.5 with John 3.6

p Ex. 12.30

q Rom. 5. 12. 19. and 3. 10, &c.

are tainted hereby, (*r*) soul, body, all the faculties and affections of the one, all the senses, parts, and members of the other. Minde, Conscience, Memory, Will, Love, Hatred, &c. mouth, hands, feet, &c. all are wholly depraved and unclean. —— *I know that in me, (that is in my flesh) dwelleth no good thing.*

3. Original sinne is reigning over all the sons of *Adam*, it reignes whilest they continue in the first *Adam*; and it reignes most cruelly and tyrannically. It enthrals men unto Satan at his Will: unto actual (*s*) *fulfilling the lusts, and wills of the flesh*: and unto death. (*t*) *That as sinne hath reigned unto death, &c.* The Turkish slavery, Spanish Inquisition, Egyptian cruelty, Babylonian captivity, are all short of this tyranny and dominion of sin. This reigne of sin is evidenced, *Partly* by our being, (*u*) *servants of sin. Partly* by our (*x*) *obeying sin in the lusts therof. Partly* by our (*y*) *yielding our members as weapons of unrighteousnesse unto sin*, to take sins part, to fight for it, defend it, justifie it, &c. against opposers.

4. Original sin, whilest we are in this body, is in some sort incurable. The reign of it cannot be cured, till Christ come to reigne in thee, and pluck thee out of thy carnal state: And the (*z*) *in-dwelling* or *in-being* of Original sin cannot be fully cured, no not in a believer, whilst he lives here on earth; As the *Canaanites* (though tributaries and slaves, yet) would dwell among the Israelites, or as Ivie

r Rom. 3. 13, 14, 15 Gen. 6. 5 Rom. 7. 18 Tit. 2. 15

s Eph. 2. 2, 3. with 2 Tim. 2. 26

t Rom. 5 21. & 6. 12 13, 14

u Rom. 6 20

x Rom. 6 12

y Rom. 6. 13

z Rom. 7 18, &c.

will remain in an old wall, till it be utterly pull'd down to the ground.

3. *We are all by nature wholly disposed and prone to runne headlong into all Actual sins for kinde and degree.* Into all impiety against God, all unrighteousnes against men, and intemperance against our selves: contrary to all the Commandments of the first and second Table: and this in thought, word, and work. Into open and secret sins: Omissions of good, and Commissions of evil: Wilfulnesses and Weaknesses: &c. Against light of minde, checks of conscience, motions of Gods Spirit, meanes of grace, professions and promises of better walking, multitudes of mercies, terribleneſse of judgements, &c. and this in youth and age, in society and solitarines; yea by Orignal corruption we are fundamentally disposed to that unpardonable sinne against the holy Ghost. *Oh* [a] *who can understand his errours*! who can comprehend his sinfulnes! who can chuse but admire the patience and mercy of God to such masses of all corruption and abomination!

a Ps. 19. 12

(2.) The evil of punishment, whereunto we are continually liable by reason of this evill of sin, is manifold and unspeakable, both for this world, and the world to come. 1. *In this world*, the soul is exposed to spiritual judgements, *viz.* [b] blindnes of mind, giddineſse, errour, infatuation, and strong delusions

b Eph. 4. 18 2 Cor 3. 4 Rom. 1. 28 2 Thes. 2 11

c hot

[c] horrour, searedneſſe, and ſenſeleſneſſe of Conſcience. A reprobate ſenſe, &c. [d] The body, name and ſtate lies open to all external and temporal miſeries and curſes. 2. *In the world to come* both ſoul and body are liable to [e] endleſſe, eaſeleſſe and remedileſſe torments in hell fire: wherein they ſhall be ever dying, and never dead: ever burning, and never conſumed: ever tortured, but never eaſed or pitied. The [f] *worme* of conſcience ever gnawing, [g] *blackneſs* of *darkneſs*, ever amazing the infernal fiends, ever torturing, the wrath of God ever devouring and ſwallowing up the whole man, &c. Oh the miſery of a meer carnal man is extreamly miſerable!

c Mat. 27. 3 5. 1 Tim. 4. 2. Rom. 1. 28

d *See* Deut 28. 15. to the end.

e Matth. 25 46, 41 Mar. 9 43 to 48. Luk 16. 24. 26

f Mark 9 44, 46, 48

g 2 Pet. 2. 17

III. **What ſhould we, and what may we be, in Jeſus Chriſt the ſecond** Adam? For clearing of this, conſider chiefly theſe three things; *viz.* 1. *The neceſſity of getting out of our natural ſtate into a ſupernatural condition in Chriſt.* 2. *The duties we are to performe when once we are brought into Chriſt.* 3. *The Priviledges which we ſhall enjoy in Chriſt.*

1. *The neceſſity of our getting out of our natural into a ſupernatural ſtate in Chriſt*, is ſo great, that we cannot otherwiſe poſſibly be ſaved. For,

1. The proper adequate [h] *wages* of every *ſin is* eternal *death.* Much more the ſtate of ſin muſt needs be moſt deadly and damnable.

h Rom 6 23

2. Every man that remaines in his carnal condition in the first *Adam*, not having accepted Christ, lies under the Covenant of
i Gal. 3. 10 works, requiring (*i*) personal, perfect, and perpetual obedience, under paine of death and the curse. And since the fall, no man can keep this Covenant by reason of the (*k*)
k Rom. 8. 3 *infirmity of the flesh*; nor avoid the curse for
l Gal. 3. 13 not keeping it. For Christ alone, (*l*) *redeems us from the curse, becoming a curse for us.* Hence every carnal Christlesse man, is a cursed man.

3. There's no possibility of escaping damnation, or obtaining salvation, but onely by Jesus Christ and spiritual interest in him.
m Act. 4. 11, 12 (*m*) *There is no salvation in any other. For there is no other name under heaven given, whereby*
n Mat. 18. 3 *we may be saved.* —— Hence it is said, (*n*) *Except we be converted, and become as little children, ye cannot enter into the Kingdome of*
o Joh. 3. 3, 5 *God.* —— And (*o*) *except a man be born again of water and the holy Ghost, he cannot enter the*
p Mar. 16. 16 *Kingdom of God* —— *p*) *He that believes not, shall be damned.* —— Yea (*q*) *he that believes*
q Joh. 3. 18 *not, is condemned already, because he hath not believed in the Name of the only begotten Son of God.*

4. Our natural condition without Christ is most miserable: but our supernatural condition in Christ will be most happy. For,
r Luke 15 throughout By nature we are utterly (*r*) *lost*, and in the way of perishing for ever; but in Christ we that *were lost, are found.* By

By nature we are (*s*) *dark* and *blind* in spirituals; but of Christ we (*t*) *buy eye-salve that we may see*, and by him we are (*u*) *called out of darknesse into his marvellous light.*

By nature we are (*x*) *dead in sins and trespasses*, and cannot acceptably act or move at all in spiritual courses: but when we come to Christ, we shall be *quickned* and *inabled to do all things.*

By nature we are (*y*) *enemies*, yea *enmity against God*, and against all goodnesse: but in Christ we shall be reconciled to God, and made friends *by the blood of his crosse.*

By nature we are old and corrupt: but in Christ, (*z*) *Old things shall pass away*, and we shall *become new Creatures.*

By nature we are unregenerate; but by Christ we shall be (*a*) *born again.*

By nature we are full of spots and deformities: but in Christ we shall (*b*) *be washed* and *purified*, at last from *every spot and wrinkle*, through his blood, and by his grace become full of beauty.

Finally, by nature we (*c*) *are not a people, having not obtained mercy*: but when we shall come to Christ, we shall become *the People of the living God*, and shall obtaine in him the mercy of mercies. Now therefore unlesse we resolve to die in this natural misery; and to despise all his supernatural felicity; it is most necessary that we hasten unto Jesus Christ, and the acceptance of him.

s 1 Cor. 2 14, Eph. 4 17, 18. and 5. 8

t Rev. 3. 18

u 1 Pet. 2. 9

x Eph. 2. 1 &c. Phil. 4 11, 12, 13

y Col. 1. 21 Rom. 8. 7

z 2 Cor. 5 17

a John 3 3 4, 5, 6

b 1 Cor. 6 11, Eph. 5 27

c 1 Pet. 2. 9

2. *The duties which we are to performe, being once brought unto Christ*, are many, and of high importance. *Generally*, we are to (*d*) *walk in newneſse of life*, this comprehends all. *Particularly*, we are to walk

1. In (*e*) *repentance from all dead works*, not onely bewailing, but hating and forſaking them.

2. In Self-denial. We muſt (*f*) *deny our ſelves*, In all our (*g*) *ſelf-ſinfulneſſe*, In all our (*h*) *ſelf-righteouſneſſe*, In all our (*i*) *ſelf-wiſdom*, In all our (*k*) *ſelf-will*, In all our (*l*) *ſelf-love*. Our ſelf-ſinfulneſſe is abominable, our ſelf-righteouſneſſe is as filthy rags and rottenneſſe, our ſelf-wiſdome is but folly, our ſelf-will is but a crooked Rule, our ſelf-love is but ſelf-hatred, and all the carnall worldly objects of ſelf-love, but loſſe and dung in compariſon of Jeſus Chriſt.

3. In (*m*) *faith toward God* and Jeſus Chriſt. This is a fundamental duty. And (*n*) *by faith we muſt live*, drawing all vital ſupplies from Chriſt, depending upon Gods all-ſufficiency, and his never-failing promiſes.

4. In all Chriſtian obedience, and in all manner of good works. [*o*] *They that believe in God ſhould be careful to maintain good works*: and to be [*p*] *alwayes abounding in the work of the Lord*. To they are [*q*] *His workmanſhip created in Jeſus Chriſt unto good works, which God hath before ordained, that they ſhould walk in them.*

d Rom. 6 4,5,6,7

e Heb. 6 Luk. 13. 1, 2. Acts 17 30, 31

f Luk. 9 23

g Tit. 2. 11

h Phil. 3. 7 8,9

i 1 Cor. 3 16

k Matth. 16 10

l Mar. 10 37

m Heb. 6. 1

n Rom. 1 17 Gal. 2. 20 Hab. 2. 4

o Tit. 3. 8

p 1 Cor. 15 58

q Eph. 2. 10

c. In

5. In all piety to God, righteousneſſe towards men, and ſobriety towards our ſelves. For the Goſpel of [r] *Gods grace teacheth us, that denying ungodlineſſe and worldly luſts, we ſhould live ſoberly, righteouſly, and godly in this preſent world.*

r Titus 2 11, 12

6. In all good conſcience and inoffenſiveneſſe towards both God and men. Thus the (s) Apoſtle *Paul* lived: and ſo ſhould we.

sActs 23. 1 & 24. 16

7. In all purity and holineſſe. [t] *Without holineſſe no man ſhall ſee the Lord.* [u] *As he* therefore *that hath called you is holy, ſo be ye holy in all manner of converſation.*

t Heb. 12 14
u 1 Pet. 1 15

8. In all exactneſſe, ſtrictneſſe, accurateneſſe of converſation: [x] *Walk circumſpectly*; Gr. *accurately, exactly, &c.* We muſt walk cloſely with God, looking narrowly to our thoughts, words and works.

xEph. 5. 15

9. In a word, we muſt conſtantly walk on into Perfection, labouring to [y] *grow in grace and in the knowledge of our Lord Jeſus Chriſt.* As he that ſwims, if he preſſe not forward, the ſtream carries him backward; ſo in Chriſtianity; if we preſs not on to perfection, the ſtreame of corruption and temptation will drive us back again. Therefore [z] *Forgetting what is behinde, let us reach forth to thoſe things which are before, and preſs towards the mark for the price of the high calling of God in Chriſt Jeſus.*

y 2 Pet. 3. 18

z Phil. 3 13, 14

Theſe and many like duties we are to performe, if we be in Chriſt. 'Tis no ſmall pittance

tance of grace that will serve turn for such performances.

3. The Priviledge which we shall enjoy in Christ, are *generally* such as carnal (*a*) *Eye hath not seen, ear heard, nor the heart of carnal man hath conceived.* More *particularly*, these that follow especially, *viz.*

1. Adoption (*b*) into the family of God, as his sons and daughters in Jesus Christ. So that now we are (*c*) *of Gods houshold*, and partake of (*d*) *the Spirit of Adoption whereby we cry Abba father.* And we are (*e*) *not onely sons, but heirs of God, co-heirs with Christ.* (*f*) *Behold what manner of love the father hath manifested to us that we should be called the sons of God.* This is a grand fundamental Priviledge.

2. Sanctification of our natures by the Spirit of Christ, (*g*) renewing our whole man after Gods image, with all kindes of grace; and (*h*) mortifying more and more all the reliques of sin in us.

3. Justification of our persons, [*i*] freely of Gods meere grace, through Christs (*k*) obedience and death imputed to us by faith whereby all our sinnes are pardoned, and our persons accepted as righteous before God. O thrice blessed are they that are thus pardoned and justified, *Ps.* 32. 1, 2.

4. Sweet Communion with God, (*l*) Father Son, and Holy Ghost. This fellowship is the Saints heaven on earth. Such, walk with God, converse with God, have their con-

verse-

a 1 Cor. 2. 9

b Eph. 1. 5 John 1. 12 13
c Eph. 2. 19
d Rom. 8 15
e Gal. 4. 7 Rom. 8. 17
f 1 Joh. 3 1, 2

g Eph 4. 23 24, with Col. 3. 11
h Rom. 8 2, 14
i Rom. 3 23, 24, 25
k Rom. 4 6, 7, 8, & 5 17, 18, 19

l John 1. 3 2 Cor. 13 14

erſation in heaven. They (*m*) *dwell in God, and God in them*; (*n*) *Sup with Chriſt, and Chriſt with them.*

5. All the promiſes of this and the world to ome. (*o*) *The promiſes of God are moſt great nd precious.* (*p*) *All Yea and Amen in Chriſt.* nd al the (*q*) godly mans peculiar inheritance. hat ſoul cannot be poore, that hath faith to ade with God in his richeſt promiſes.

6. (*r*) *All things are ours*, if we be Chriſts, *hether the world, or life, or death, or things reſent, or things to come*: All *are ours*, if not n actual poſſeſſion, yet in Evangelical right nto them in Chriſt; and ſhall actually enjoy ll that ſhall be good for us.

7. Finally, Co-operation of all things for ut good; croſſes and comforts, loſſes and ines, pains and eaſe, ſickneſs and health, &c. fe and death. Every winde ſhall blow us rofit. (*s*) *We know that all things work together r good to them that love God, to them that ar. e called according to his purpoſe.*

Theſe and the like are their Priviledges that btain Jeſus Chriſt.

Hitherto of the ſecond point of knowledge, iz. *The knowledge of our ſelves*, requiſite to repare for worthy communicating.

m 1 John 4. 16
n Rev. 3. 20
o 2 Pet. 1. 4
p 2 Cor. 1 20
q 1 Tim. 4 8
r Compare 1 Cor. 3 21, 22, 23 with Pſal. 34. 9, 10
ſ Rom. 8 28

3. Knowledge of Jeſus Chriſt.

Knowledge of Jeſus Chriſt our Mediatour, the next branch of knowledge requiſite to worthy Communicant. How

How necessary a competent knowledge o
Jesus Christ is, hath been formerly shewed
Christ being the *Authour*, *Matter*, and *End*
of the Lords Supper, without due knowledg
of whom we cannot possibly discern the Lord
body.

But what are we principally to know touch
ing Jesus Christ, in order to worthy comm
nicating? *Answ.* We should especiall
know these seven particulars. 1. *That there*
but only one true Christ and Mediatour. 2. *Tha*
Jesus the Son of the Virgin Mary *is the only tru*
Messiah, true Christ. 3. *That this Jesus Chri*
is God and man in one Person. 4. *That Jesu*
Christ God-man, hath in order to sinners salva
tion taken upon himself the office of Mediatour
ship betwixt God and man. 5. *That Jesus Chri*
is a Mediatour All-sufficient. 6. *That this al*
sufficient Mediatour Jesus Christ saves no
but those to whom he is actually applyed. 7. *Th*
Jesus Christ is the substance and marrow of a
Sacraments, Promises, Ordinances, and of th
whole Scriptures.

I. That there is but one onely true Chri
and Mediatour, and no more; There ar
many counterfeit Christs, [t] *false Christs* fore
propheſied of, able *(if it were possible) to de*
ceive the very Elect. But if any shall say, lo
here is Christ, or lo, there is Christ, believ
them not. For [u] *unto us as there is but on*
God, so there is but one Lord Jesus Christ
——— [x] *There is one God, and one Mediato*

t Mat. 24 23,24 Mar. 13.21 Luk. 17.23

u 1 Cor. 8 6

x 1 Tim. 2 5

between God and man, the man Christ Jesus, —(y) *Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved.*

y Act 4.12

II. That Jesus the Son of the Virgin *Mary*, is this onely true Messiah, true Christ and Mediatour that should come into the world to save sinners, according to the propheſies and promises of God in the whole Old Teſtament. This is evident three ways.

1. By certain Teſtimonies; As,— [z] *To him,* (that is, *to Jesus of* Nazareth) *give all the Prophets witneſſe, that through his Name, whoſoever believed in him ſhall receive remiſſion of ſins.*—(a) *But thoſe things which God before had ſhewed by the mouth of all his Prophets, that Christ ſhould ſuffer, he hath ſo fulfilled.* And *Paul* profeſſeth himſelf to be *ſeparated unto the Goſpel of God.*——[b] *Concerning his Son Jeſus Christ our Lord, which was made of the ſeed of* David *according to the fleſh; and declared to be the Son of God with power, &c.*

z Act. 10 38,43

a Act. 3.18 *see also* 2. 20. *to the end of the chap.*

b Rom. 1 1,3,4

2. By the Genealogie of Jeſus Chriſt. The Line or Pedigree of Jeſus Chriſt, the Sonne of the Virgin *Mary*, is deſcribed by (c) *Matthew*, and (d) *Luke*, and drawn down from *David*, *Abraham*, yea *Adam* himſelf to *Joſeph* and *Mary*; from generation to generation; and principally for this end, to evidence, *That this Jeſus is the only true Meſſiah promiſed under the Old Teſtament. Matthew* deſcribes *Joſephs* line, (the ſuppoſed father of Chriſt, becauſe

c Mat. 1. 1 to 18.

d Luk. 3. 23 *to the end of the chap.*

cause he was the Virgins husband) and shews
e Mat. 1. 16 that he came from *David*: for it's said, (e) Jacob *begat* Joseph *the husband of* Mary. *Luke* deli-
neates *Maries* line the mother of Christ, ho-
she also descended from *David*, &c. So th-
Matthew sets downe Christs *legal*, *Luk-*
f Luk. 3. 23 Christs natural line. For he saith, (f) *Jesus b-*
ing (as was supposed) the sonne of Joseph, *whic-*
was the son of Eli. *Joseph* was the natural so-
of *Jacob*, who *begat him*, as *Matthew* shew-
the legal son, or son in law of *Eli*, by marr-
ing *Mary* the daughter of *Eli*, as *Luke* in-
ports. *Josephs* name is put in both the Gene-
* As is noted by *Petrus Galatinus*, l. 7 c. 12. logies, because *the Jews were wont to reck-
their Genealogies by the men, and not by t-
women. So that Jesus descended of *Abrah-*
and *David*, according to Gods promise, bo-
by father and Mother, &c. therefore is the ve-
Christ.

3. By the Histories of the four Evangelist-
describing Christs *Birth*, *Life*, and *Dea-*
in all points so exactly agreeing with t-
prophecies and promises of Christ of old,
may appear by comparing the Prophets a-
Evangelists together; it's clear that Jesus t-
son of the Virgin *Mary* is the very and o-
Christ indeed.

If we hold not fast this point, *That Jes-*
the son of the Virgin Mary *is the onely promi-*
Messiah, we overthrow all the New Tes-
ment, and the whole frame of Christian R-
ligion.

III. Th-

III. That this Jesus Christ the onely true
ssiah is God-man, That is, is true God
d perfect man in one person: The humane
ture of Christs soule and body, being
rsonally united to the Sonne the second
rson in the God-head. (*g*) *The Word* (viz.
e substantial Word the Son, by whom God
kes his Will known to us, as man utters
minde by a Word) *was God*: There's his
vinity.——*h*) *And the Word was made flesh,*
d dwelt among us, There's his humanity.
—(*i*) *When the fulnesse of time was come, God*
t forth his Son, made of a woman. This is
The great mystery of godlineß, God manifest
ke flesh. A great Mystery indeed, that the
ost glorious God, infinitely above all created
ngs should stoop so low as to become per-
ally one with dust and ashes: and that frail
t and ashes should be advanced so far above
gels, as to become personally one with the
ly blessed God. We cannot *fully appre-*
d his Mystery, let us *faithfully apprehend* it.
nsider here three things.

1. Why was it needful Christ should be God
Man in one person? *Answ.* Christ became
iddle person betwixt God and man. 1. That
might be a fit (*l*) Mediator reconciling God
man. His office is founded in his person.
That God might accept, and the godly ap-
to themselves, the (*m*) properties and pe-
iar works of each nature, as the (*n*) proper-
and works of Christs whole person.

2. Why

g John 1.1

h Joh. 1.14

i Gal. 4.4

k 1 Tim. 3 16

l 1 Tim. 2.5
m Acts 20 28. Heb. 9 14. Mat. 3 17
n 1 Pet. 2.5 6.7

2. Why was it requisite that Jesus Ch should be man? *Answ.* Christ our Me tour must needs be man; 1. That he mi (*o*) exalt and sanctifie our nature which had debased and polluted. 2. That he mi be our (*p*) Kinsman, and so the right of our R demption might belong unto him. 3. T in our nature that had offended, he mi [*q*] fulfil all righteousnesse, both in his ac and passive obedience, suffering and in ceding for us. 4. That he might be (*r*) a *ciful and compassionate High Priest for things pertaining unto God*, having an exp mental fellow-feeling of our temptations infirmities. 5. That as Christ became Son of man by nature: so we in him m become the [*s*] *Sonnes of God* by Adoption Grace. 6. That he being our Media and Advocate in our flesh, we may [*t*] *boldly* to the Throne of grace, for *obtai mercy and finding grace to help in tim need.*

3. Why was it necessary Christ our M atour should be God? *Answ.* It was nec ry our Mediatour should be God as wel man, 1. That his Godhead might [*u*] up his manhood from being swallowed up Gods infinite wrath, and the fruits the for our sins; which wrath to meer creatu no not Angels could undergo, and not be terly overwhelmed. 2. That his obedi *Active* and *Passive*, his *Intercession*, and o

o Heb. 2. 16

p Heb. 2. 14 15. Gal. 4, 4, 5

q Rom. 5 17. to the end, Heb. 2 14. & 7. 24 25

r Heb. 2. 17 18. & 4. 15 16

s Gal. 4. 4

t Heb. 4 15, 16

u Heb. 9 14. Rom. 1. 4. Acts 2. 24, 25

acts of his Mediatourſhip might be (x) filled with ſuch excellency, worth, and efficacy; as to be every way ſatisfactory and well-pleaſing to God, and ſufficient for the ſalvation of all his *Elect*.

IV. That Jeſus Chriſt God-man, hath taken upon him the office of a Mediatour betwixt God and man, in order to the ſalvation of his Elect, (y) *There is one God, and one Mediatour betwixt God and man, the man Chriſt Jeſus.* Conſider here, 1. *How.* 2. *In what ſtate Chriſt executes his Mediatorſhip.*

1. How doth Chriſt diſcharge and execute this his office of Mediatourſhip? *Anſw.* Chriſt executes his office of Mediatourſhip, chiefly three wayes, *viz.* 1. As a *Prophet.* 2. *Prieſt.* And 3. *King.* And theſe are the three branches or parts of his *Mediatourſhip.*

1. Chriſt is that Prophet which *Moſes* foretold the Jews, (z) God ſhould raiſe up like unto him: and charged them to hear him in all things under penalty of deſtruction. As a Prophet he in all Ages makes known to his Church, his Fathers Will for his Elects ſalvation. Hence he is ſtiled, (a) *Counſellor*; (b) *The Shepherd and Biſhop of our ſouls.* He (c) *is made unto us wiſdom.* And he is fully acquainted with all his fathers counſels and boſome-ſecrets, therefore able to diſcover to us the whole Counſel of God. (d) *The only begotten Son, which is in the boſom of the Father, he hath*

x Compare Act. 20.28 with Heb. 7.15, 26, 27. Rom. 3.24, 25. Tit. 2.13, 14. Heb. 5.8, 9. and 9.14, 15

y 1 Tim. 2.5

z Act. 3.22

a Iſa. 9.6

b 1 Pet. 2. 25.

c 1 Cor. 1. 30

d Joh. 1.18

declared him. Christ reveals Gods Will to his Church, 1. *Outwardly*, in his (e) Word and Ordinances, wherein the summe of all divine mysteries necessary to salvation are contained compleatly. This is the light without us; even (f) *the Word of Christ.* 2. *Inwardly*, by his (g) Spirit, opening and illuminating our dark mindes, that we may spiritually and savingly understand the Counsels of God in his Word. This is (h) *the anointing from Christ, which teacheth us all things.*

2. Christ is our Priest. *Our* (i) *great High Priest.* A Priest of a far more perfect order then *Aaron*, even (k) *A Priest for ever after the order of* Melchizedech. Christ as our Priest, 1. Made satisfaction for us, [l] *purging* our sins by his own blood *once for all*, when he was on earth; In which act himself was both *Sacrifice*, *Altar*, and *Priest*. *Sacrifice*, as man: *Altar*, as God: *Priest*, as God-man. 2. Makes continual intercession for us in heaven, (m) appearing there as our Advocate with the Father.

3. Christ is our King. Our (n) *King of Righteousnesse*: Our *King of Peace.* (o) *Yet have I set my King upon my holy Hill of* Sion. Christ acts and executes his Kingly Authority and Power, 1. By [p] calling his Elect effectually. 2. By (q) governing them visibly and invisibly. 3. By recompencing their obedience with gracious rewards, their failings with just fatherly (r) chastisements. 4. By supporting them under

e Acts 20 27 with 2 Tim. 3. 16, 17

f Col. 3. 16

g 1 Cor. 2. 10, 11, 12 with 2 Cor. 2. 18

h 1 Ioh. 2. 20, 27

i Heb. 4. 14

k Heb. 7. 17

l Heb. 10. 10, 12, 13 14, and 7. 27.

m Heb. 7. 25. and 9. 24. 1 Iohn 2. 1, 2

n Heb. 7. 2

o Psal. 2. 6

p Psa. 110. 3

q Eph. 4. 11 12. 1 Cor. 12 28. Isa. 33 22. Mat. 18 17, 18

r Rev. 3. 19

der all their (*f*) trials, afflictions, and persecutions. 5. By over-powering and ordering all, even the worst and most unlikely occurrents, for (*t*) his own glory and his peoples good. 6. By (*u*) restraining, subduing, and crushing all his and his peoples enemies. 7. And finally, by (*x*) judging and justly rewarding all men and Angels at the great day. *Thus Christ executed his Mediatory Office, as a Prophet, Priest, and King for us.*

(*f*) Isa 43.2, &c. & 63.9

(*t*) Rom. 11. last, and 8. 28.

(*u*) Psal. 110 1 Cor. 15. 25.

(*x*) Act. 17. 31.

2. **In what state or condition did Christ thus execute this his office?** *Answ.* Christ executed his Mediatory Office in a double condition. 1. *Partly, in a state of ignominious Humiliation.* 2. *Partly, in a state of glorious exaltation.*

1. Christs *Humiliation* (he being the eternal Son of God,) was exceeding deep and ignominious, and that principally in these five degrees. 1. *In his Conception*, in that he was (*y*) *in fulnesse of time made of a woman*; [*z*] conceived by the Holy Ghost in the womb of a Virgin of low estate and degree. He that comprehends heaven and earth, is comprehended in the narrow wombe of a Virgin. Who can sufficiently admire his disvesting himselfe of such Majestie, and investing himself with such meanneſſe? 2. *In his Birth*, in that he who is eternal before all time, should be borne in time. He who brought forth the whole world, should be brought forth in the world. And that so meanly; not

(*y*) Gal. 4. 4.

(*z*) Luke 1 35, 48, 52, 53.

at home, but abroad; not in a Palace, but in a common (a) *Inn*; not in the best room in the Inne, but in a *Stable*, there being no room for him in the Inne. There he was borne, *wrapped in swadling cloathes, and laid in a manger.* O wonderful abasement! 3. *In his whole life.* In that he was (b) made under the Law to do and endure it: (c) Coursely entertained and used in the world: (d) impudently tempted by Satan; and continually (e) subject to humane sin-lesse infirmities, and in some sort below us therein. 4. *In his death*, in that he who was *Truth*, was betrayed by *Iudas*, and falsely accused by the Jews: he who was *Safety*, was forsaken by his disciples, denied by *Peter*; he who was *Love*, was hated and rejected of the world: He who was *Righteousnesse*, was condemned by *Pilate*, and abused by the souldiers: He who was *Holinesse*, and (f) *the Son of Gods love*, wrestled under Gods wrath; And he who was *Life*, died shamefully, painfully, and cursedly on the Crosse, as the Evangelists abundantly testifie. 5. Finally, in his Burial. In that he who was the Resurrection should be buried, and remain in the state of the dead three days, as bond-man under the grave.

2. *Christs* (g) *Exaltation* (after this his Humiliation was great and glorious. And that especially in five other degrees also. 1. *In his reviving in the grave.* He who was dead and buried, (h) quickned himselfe in the grave

a Luk. 2. 4,5,6,7

b Gal. 4.4 and 3.13

c Joh. 1 5.18

d Mat. 4.1 &c.

e Heb. 2.16 and 4.15 Isa 53.1,3 4,5,6.

f Col. 1.13.

g Act. 2.33 h Luk. 24. 5. with Rom. 1.4 Acts 2, 24 Rev. 1.18 and Iohn 10.18

rave by his Godhead, loosing the bands of ath, when he was fast bound by them. is *reviving* in order of nature must go be- re his *rising*; and he rose alive, not dead; Consequently his *reviving*, the first degree f his *Exaltation*, began in the grave, where- n was the last and lowest degree of his *Hu- iliation*. 2. *In his Resurrection* from the ad out of the grave the (*l*) third day. He oth revived and rose again, (*k*) as a second dam, and Head of his Church for our (*l*) Ju- ification, (*m*) Spiritual raising of our souls out sin, and (*n*) corporal raising of our bodies t of the grave at the last day, declaring reby his infinite [*o*] Godhead; his [*p*] Lord- ip over quick and dead: his (*q*) full satisfa- ion of Gods justice for us, and his abso- e (*r*) victory over sin, death, and the devil. *In his* (*s*) *Ascension up into heaven*, fourty ys after his Resurrection as our *Head* and *re-runner*. Thereby to [*t*] *lead captivity cap- e* most triumphantly; to *receive*, and *give fts for men*. To cause our hearts, and (*u*) af- tions spiritually to ascend after him: (*x*) *to pare a place for us, that where he is we might also*. 4. *In his Session*, or (*y*) *sitting down at ht right hand*, as God-man, our Mediatour, highest Majesty and Glory farre above all ngels. Having compleat dominion not on- over his Church, but (*z*) *over all things* in the ole world for the good of his Church, *a*pou- his Spirit upon his people, and con-

i 1 Cor. 15 4, &c.
k 1 Cor. 15 21, 22. Eph. 1 20, 21, 22, 23.
l Rom. 4. 25.
m Col. 2. 12. & 3. 1.
n 1 Cor. 15 20,
o Rom. 1. 4
p Rom. 14. 9.
q Rom. 8 34.
r Heb. 2. 14
s Acts 1. 2
t Heb. 2. 20.
t Eph. 4. 8 9. 10
u Col. 3. 1. 2
x John 14. 2 3
y Heb. 8 1 Phil. 2 9
z Eph. 1. 21 22.
a Eph. 4. 10. 11, 12.

tinually (*b*) making intercession for them.
5. Finally, *In his coming again at the last day,* (*c*) *judge the whole world in Righteousness.* In his Humiliation at his first coming, he was judged and condemned by sinners, unjustly: In his exaltation at his second coming, he shall judge both men and Angels, justly. And he shal come in (*d*) *his own and his Fathers glory,* (*e*) *descending from heaven with a shout, and the voice of the Arch-angel, and the Trump of God,* attended most gloriously, with the triumphant train of innumerable Saints and Angels, (*f*) *to render to every one according to his works.* Thus we are to know that Christ discharged his office of Mediatourship, as Prophet, Priest, and King, both in his state of *Humiliation* and *Exaltation.*

V. That this Mediatour Jesus Christ is an absolutely All-sufficient Mediatour. There can be nothing required for sinners salvation which is not compleatly to be had in Christ. Is it Redemption? He hath (*g*) *obtained eternal Redemption* for his Elect. —— And (*h*) *by one offering he hath perfected for ever them that are sanctified.* Is it reconciliation to God? (*i*) *When we were enemies we were reconciled to God by the death of his Son.* Is it Justification? He is (*k*) *made unto us righteousness*: He is (*l*) *the LORD our Righteousness.* (*m*) He who knew *no sin became sin for us, that we might be made the Righteousness of God in him*; for he is (*n*) *the Righteousness of God*; viz. which God

b Rom. 8 34. Heb. 9 12, 24
c Act. 17. 31
d Luk. 9. 26. Mat. 25. 31.
e 1 Thes. 4. 16
f Rom. 2. 6 Rev. 12. 12
g Heb. 9. 12
h Heb. 10. 14.
i Rom. 5. 10.
k 1 Cor. 1. 30.
l Jer. 23. 6
m 2 Cor. 5. 21
n Mat. 6. 33

deviſed, and will accept. So then Chriſt hath more righteouſneſſe, then we have unrighteouſneſſe; more pardons, then we have debts; more Juſtification, then we have condemnation. It is holineſſe? He is [o] *full of grace and truth*, that *out of his fulneſſe we might receive, and grace for grace.* Is it any thing? He hath [p] *all fulneſs in himſelf, that we may be compleat in him.* And he is (q) *able to ſave to the uttermoſt all that come unto God by him, ſeeing he ever liveth to make interceſſion for them.*

o Iohn 1. 14,16

p Col.1,19 & 2.9,10.

q Heb.7.25

VI. That though Jeſus Chriſt be ſuch an All-ſufficient Mediatour and Saviour, yet he will ſave none at all, but them only to whom he is actually applied. [r] *He that hath the Son hath life, but he that hath not the Son hath not life.* He juſtifies ſinners; but only thoſe ſinners that [s] *believ* in him. He [t] *gives ſouls reſt to wearied ſouls*; but only to thoſe wearied and heavy-laden ſouls *that come unto him.* He [u] *gives priviledge to become the ſons of God*: But this priviledge he only gives *to them that receive him, &c.* Our union to Chriſt is the foundation of all our Communion with Chriſt. No Union, no Communion.

r 1 Ioh.5. 12.

ſ Rom.3 23.to 27

t Mat.11. 28.

u Ioh.1.12

VII. Finally, we are to know touching Chriſt that he is the ſubſtance of all the Sacraments both of Old and New Teſtament. The Centre of the Covenant of grace, and [x] All the Promiſes. And the very marrow of all the Scriptures. They that know not

x 2 Cor. 1.20.

Christ aright, know nothing of the Holy Scriptures to purpose; for they principally
y Ioh. 5 39, Act. 10. 43 (y) *testifie of him.* They are as the starres that lead to Christ: They are as the Sun-beames that discover this Sunne of Righteousnesse: They are the secret swadling cloathes of the childe Jesus.

These things we should know touching Christ, before we come to the Lords Supper.

4. Knowledge of the New Covenant.

Knowledge of the New Covenant, is the fourth point of Knowledge, requisite to a worthy Communicant, before receiving of the Lords Supper. In the Institution of the Lords Supper, it is said of the Cup, (z) *This is my blood*
z Mat. 26. 28. *of the New Testament.* That is, this Wine in the Cup is a Signe and Seale of my blood by which the New Testament is ratified. So that by the Lords Supper the New Testament or New Covenant is confirmed to us: and in receiving the Lords Supper, we renew Covenant with God. This we cannot do judiciously, unlesse we competently understand the nature of the *New Covenant.*

Now for the opening of the *New Covenant* in some measure. Consider these following Propositions, which may afford some true taste of the nature of the *New Covenant.*

1. The *New Covenant* is not the same Covenant which God (a) made with *Adam* in inno-
a Gen. 2. 16, 17 cency

cency: but far different from it, and that in diverſ particulars. For,

1. The Covenant with *Adam*, was a Covenant of amity or friendſhip made by God with him, as by a Creator with his creature; But the New Covenant is a Covenant of (*b*) reconciliation made by God as a Redeemer with the ſinner.

2. The Covenant with *Adam*, was upon (*c*) termes of perſonal, perfect, and perpetual *Obedience* to the Moral Law written in his heart, the curſe and death being threatned to the leaſt tranſgreſſion thereof: But the *New Covenant* is upon terms of (*d*) Faith and New obedience, as the fruit thereof, and teſtification of our thankfulneſſe. The (*e*) *Spirit of Grace*, being promiſed to work that faith and obedience whereunto eternal life is promiſed, &c.

3. The Covenant with *Adam*, was with a perſon, (*f*) perfectly able to fulfil the Covenant in his own perſon alone: The *New Covenant* is with perſons, [*g*] unable of themſelvs to do any thing acceptably before God without divine grace aſſiſting, and therefore performing Covenant only in Jeſus Chriſt their Surety.

4. The Covenant with *Adam* was without a Mediatour; *Adam* in his innocency needing no Mediatour of Redemption or Reconciliation: But the *New Covenant* is with a [*h*] *Mediatour* Jeſus Chriſt, moſt neceſſary unto

b 2 Cor. 5. 19, 20

c Gen. 2. 16, 17 Gal. 3. 10 Rom. 2. 14 15.

d Rom. 3 26. & 4, 5 & 9. 33

e Zech 12. 10.

f Eccl. 7. 29

g Rom. 5. 6 2 Cor. 3. 5

h Heb. 8. 6

unto sinners for their salvation.

II. The New Covenant is the same in substance and essential constitution, but far different in circumstance and manner of administration from the Old Covenant, and from all, [i] *The Covenants of Promise.* That is to say, all the Covenants and Promises touching Christ, from the first promise of (k) *The seed of the woman* immediately after the fall, till Christs Incarnation, which were made first to *Adam*; & renewed after to (l) *Abram*, (m) *Moses*, [n] *David*, and (o) The *captive Jews* in *Babylon.* These are called *The Covenants of Promise*, because they were made in Christ as then only *promised*, not actually *performed*; and *Covenants*, not *Covenant*; because though but one Covenant, yet several times renewed, and that with considerable enlargements from time to time.

Now this New Covenant is the same for *substance* with that Old Covenant, and all [p] *The Covenants of Promise.* For, 1. They are both of them the Covenant of Grace, not of Nature. 2. They are both of them the Covenant of Reconciliation with corrupted mankinde, not of amity and friendship with incorrupted mankinde. 3. Jesus Christ was the Mediatour of them both: though with some difference, *Typically* he was Mediatour of the Old Testament or Covenant; but *Truly* of the New. 4. The termes or conditions of them both were the same, *viz.* faith in

i Eph. 2. 12

k Gen. 3: 15
l Gen. 17. 1 2, &c.
m Ex. 34 27, 28 Deut. 5. 2 3, 4, 5, 6 &c. and 29. 1
n 2 Sam. 23. 5. with Psal. 89. 3 to 38.
o Ezek. 11. 16. to 21. and 36. 24 to the end.
p Eph. 2. 1, 2

in Jesus Christ the Mediatour, not works. 5. The benefits and spiritual advantages of both were the same in the blood of Christ, *viz.* Pardon of sinne; Sanctification of our natures; Enjoyment of gracious interest in, and Communion with God; and eternal happinesse at last with Christ in heaven, as the tenour of them clearly evidenceth. Herein the Old and New Covenant do notably agree.

But they differ only in some *Circumstances*, and the *manner of Administration*. For, 1. The Old Covenant was dark and obscure. All the spiritual mysteries therein being clouded in types and shadows: A typical *Priesthood*, typical *Sacrifices*, typical *Altar* and *Tabernacle*, typical *blood*, typical *Mediatour*, typical *Sacraments*, typical *Canaan*, all typical. Hence in the promulgation of this Old Covenant in *Sinai*, the Jewes (*q*) *came unto blackness and darknesse*. But the New Covenant is [*r*] bright and clear, being administred without all types and shadows, (Christ the body being come already) in open spiritual glory. The Mosaical [*s*] *veile is done away in Christ.* —— *And we all with open face beholding as in a glasse the glory of the Lord.* 2. The Old Covenant was carnal and earthly in the administration of it; They (*t*) *came to the Mount, that might be touched, and to the sound of a Trumpet, and the voice of words*: And it brought them to an earthly Canaan, and an earthly

q Heb. 12. 18.

r 2 Cor. 3. 7 to the end.

s 2 Cor. 3 14, 18

t Heb. 12 18, 19

earthly Jerusalem. But the *New Covenant* is dispensed spiritually, bringing us to the spiritual *Canaan*, (*u*) *To Mount Sion, and unto the City of the living God, the heavenly* Jerusalem; That we may [*x*] *worship God*, the God of Spirits, *in Spirit and Truth.* 3. The old Covenant was more imperfect, according to the imperfect state of the Church in those times, (which the Apostle compares to (*y*) *a childe in his non-age and minority.*) And so it was revealed more and more clearly by degrees, as the Church grew riper and riper till Christs coming. But the *New Covenant* is perfect and full, never more to be enlarged or encreased till the end of the world, it being revealed, in Christ fulfilled, and come in the flesh already. 4. The Old Covenant was terrible in the manner of its dispensation, making not only the [*z*] *people tremble*, but even *Moses himself exceedingly to feare and quake.* But the *New Covenant* is dispensed with all inviting amiableness, and alluring sweetness, every thing herein being sweet, pleasant, and delectable, nothing at all terrible; As appears in that admirable passage to the (*a*) *Hebrews.* And if it be said: *God the Judge of all*, there mentioned is terrible. I answer, No; *God the Judge of all* is not terrible to them that come into Covenant with him; for he is a *Judge absolving* them, and only a *Judge condemning* his and all their enemies; and that is most comfortable. 5. The Old Covenant

u Heb. 12 22.

x Joh. 4. 23 24.

y Gal. 4. 1 2, 3

z Heb. 12 19, 20, 21

a Heb. 12. 22. to 25

enant was limited and restrained to the peo-
le of the Jewes only, and to those that be-
ame Jewish Proselytes; Gentiles were all
Strangers to the Covenants of Promise. But
he *New Covenant* is unlimited, universally
xtended both to [*c*] Jews and Gentiles of all
orts. Thus the Old and New Covenant e-
ecially differ.

II. The *New Covenant* gloriously assures
hem that embrace it, [*d*] That *God will write*
is Law in their minds and heart; That *he will*
e to them a God, and they shall be to him a peo-
e; That *they all shall know him from the least*
the greatest; And that *he will be merciful*
their unrighteousnesse, and remember their
s and iniquities no more. This the chief te-
our and substance of the New Covenant.
lorious Priviledges! Here consider and ad-
ire them, *viz.*

1. Gods Inscription of his Law, [*e*] *Not in*
bles of stone, as of old, but in the *fleshly* li-
ng *Tables of his peoples mindes and hearts.*
at writing was without, this within. That
s broken; this shall not be broken.
ereby they shall be kept from back-
ing.

2. Gods new relation to his people, and
eirs to him, covenanted and promised. *He*
ll be to them a God: not only a Portion, a
otection, a Friend, a Redeemer, a Saviour,
Comforter, a Father, an Husband, &c. but
yond all these; * *A God*; And beyond *God*
there

b Eph. 2. 12

c Eph. 2. 14. to 20.

d Heb. 8. 10, 11, 12

e 2 Cor. 3. 3

* Quid est enim aliud quod per Prophetam dixit, *Deo illorum Deus, &c.* nisi ego ero unde lati-entur; ego ero quæ-cunq; ab omnibus honestè de-sideranter, & vita, & salus, & vi-ctus, & copia, & gloria, & honor, & pax, & omnia bona. *Aug. de Civ. Dei. l. 22. c. 30. Tom. 5*

there can be nothing. This is the excellent blessing that can be promised; and the hig est promise that can he made. If God w be *a God to his people*, consequently he w be *All* to his people; *And they shall be to h a People*: not only their thoughts, wor and actions his; nor only their mindes, or will or affections his; nor only their senses, members, or bodies his, &c. But they, wh they, whatsoever they are, can do, or end for him, must be wholly his. This is the gre est duty, and the highest obligation that can upon any people. But this is the comfort, G here undertakes for both sides, for both Parti to the Covenant; for himself, *that he will theirs*; for his people, *that they shall be his.* that there shall be no failing on either side.

3. Gods universal and more perfect illum nation of his people, with the knowledge himself. They shall not be so dull of unde standing as the Jewes of old, nor divine kno ledge be so restrained to one sort of peopl but more generally to all sorts of people, a more compleatly in all degrees of Knowle

f Isa.11.9 Heb.8.11 The (f) *Knowledg of the Lord shal fill the ear as the waters cover the Sea.* —— *They sh all know me, &c.*

4. Gods merciful and eternal *Act of Obl vion*, past upon their sins and iniquities. The shall not be, as of old under the Old Co nant, a (g) *yearly & daily remembrance of th sins*, by their yearly and daily sacrifices repe

g Heb. 10 1,2,3

d, which in effect was as a re-iteration, or ontinuation of their arraignment, indict- ent and condemnation for their sins; But utter *blotting out of their iniquities*, by the lood of Christ once offered for ever; so that ey shall never be remembred more to their ndemnation, *Heb.*8.12.

V. The New Covenant-priviledges can actu- ly be claimed by none but those that are ef- tually made Partakers of the New Cove- nt-Grace. None can say, *That God is their od in Covenant, and he will remember their s no more*: till they can truly say, *The Lord th writt n his law in their hearts, and made em know him.* For, carnal unregenerate men o seek not for a saving interest in Christ, e *second Adam*, according to the tenour of e New Covenant, they do evidently content emselves with their lapsed condition in the st *Adam*, and so remain still under the for- t, penalty, and curse of the first Covenant Works, broken by *Adams* fall.

These things are principally to be known uching the *New Covenant* by worthy Com- nicants, that they may have a true notion apprehension of that Covenant which is led unto them by the *Lords Supper*.

ut forasmuch as Gods Covenants comprize e deepest mysteries and contrivances of Di- e Grace in all Ages, Revealed in the Holy iptures; And the New Covenant is the glo- of all Gods Covenants: I refer the Reader, for

for his fuller satisfaction in them all, to m
Treatise of Gods covenants published in th
yeare 1657. called *The Mystery and Marro*
of the Bible, &c.

5. **Knowledge of the Lords Supper it sel**

Finally, the fifth and last point of Know
ledge, especially necessary to qualifie a pe
son for worthy communicating, is, *The know*
ledg of the true nature of Sacraments, and *pa*
ticularly of the Lords Supper it self. For, ho
can that be duly managed, which is not tru
understood. To this end we are to know:

I. That the Lord hath been wont to deal wi
his Chu ch and people by way of Sacrament
in all times and ages. As 1. With *Adam* a
his posterity in a sort. For, it is supposed b
*b*Gen. 3. 21. the learned, that when *God* (*b*) *clothed Adam a*
Eve with skins, he taught them also to sac
fice the bodies of those Beasts, with wh
skins they were cloathed: and this is the mo
probable, because the Scriptures declar
Abels Religion, makes mention only of
*i*Gen. 4. 4 (*i*) *Sacrificing the firstlings of his flock, and*
fat thereof. These sacrifices were types
*k*Gen. 3. 15 Christ; yea, pledges, tokens, and as it we
Sacraments confirming the first promise, (*k*)
the seed of the woman Jesus Christ. 2. W
Abram, when God stablished his Coven
*l*Gen. 17 10, 11 with him and his seed, he annexed (*l*) *Circu*
cision as a *Token* or *Sacrament of the Coven*
3. With *Israel*, when God by the hand
Moses brought them out of *Egypt*, destr

ing *Egypts* first-borne that they might let *Israel* go, he appointed the Sacrament of the (*m*) *Passeover*, as a pledge of the preservation of all *Israels* first-born from Gods wrath. 4. When God brought them through the wilderneſſe in an extraordinary ſort, *Iſrael* alſo had (*n*) foure extraordinary Sacraments, ſignifying to them ſpiritual Myſteries in Chriſt, *viz.* (1.) *Baptizing in the cloud*, that both ſheltred them from the heat, and guided them in their way. (2.) *Baptizing in the Sea*, which ſaved them when the Egyptians were drowned. (3.) *Mannah*, that *ſpiritual meat*. 4. *Water out of the rock*, that *ſpiritual drink*. Theſe foure Sacraments were extraordinary, and continued but a while, *viz.* during *Iſraels* abode in the Wilderneſſe: The other laſted till Chriſts coming in the fleſh. 5. With the people of God under the New Teſtament, the Lord dealeth alſo by way of Sacraments, [*o*] ordaining *Baptiſme and the Lords Supper*, as ſtanding Sacraments till the end of the world.

Bur why doth the Lord thus deale with his people by way of Sacraments in all ages? *Anſw.* This comes to paſſe, 1. From Gods familiar love and condeſcenſion to his people, delighting moſt plainly and eaſily to make known ſpirituals unto them. 2. From the abſtruſeneſſe and myſteriouſneſs of Chriſt, and the things of Chriſt, which are ſublime, high, heavenly, worthy of the quick-

m Exod. 12 1, to 14

n 1 Cor. 10 1, 23, 4.

o Mat. 28 19, 20 1 Cor. 11. 23, 26.

1 Pet. 1. 12

est (p) inspection of Angels themselves, and therefore so farre above humane apprehension in their heavenly lustre, that God represents them in earthly resemblances. 3. From the dulnesse of our understandings, in conceiving aright of the great Mysteries of Christ. therefore God stoops to us, setting them forth in sensible and visible Elements. He descends to our *carnalnesse*, that we may ascend to his *spiritualnesse*. He helps our *outward senses*, that they may help our *inward graces*.

II. Sacraments are part, not of Gods natural, but of his instituted worship, Gods *Natural worship* is that which is required in the first Commandment, and which the *light of Nature* dictates to be due unto him. *Instituted worship* is that which is contained in the second Commandment, which light of nature cannot particularly lead us unto, but onely some positive divine Institution. Now Sacraments are not of Gods *Natural*, but onely of his *Instituted* worship. No light of nature can intimate to us, that under the Old Testament God would be worshipped with *Circumcision* and the *Passeover*, and under the New Testament with *Baptisme* and the *Lords Supper*, had not God by expresse and positive Institution appointed both. Whatsoever Sacraments are, they are wholly by Institution. We have no other particular ground, or foundation for them at all. Therefore in the

Ad

Administration of the Lords Supper, and of every Sacrament, both Minister and People respectively must cleave close to the Institution. The nearer we come up thereto, the more acceptable we are to the Lord. As (q) *Paul* both in planting Sacraments at first; and reforming Sacrament-abuses afterwards, precisely followed the Lords Institution.

III. All the Sacraments that ever were instituted since *Adams* fall to this day, were Tokens, Pledges, or Seals of the *Covenant of Faith, or* grace. As (r) Circumcision was a Token of this Covenant: *a seal of the righteousnesse of faith, &c.* For since the fall, since the breach of the *Covenant of Works*, God never set on foot any other Covenant, but the *Covenant of Faith and Grace*. The Old and New Covenant are both the Covenant of Grace. When therefore we come to the Lords Supper, we come to renew Covenant with God, and to have his gracious New Testament sealed to us.

IV. Every Sacrament both ordinary and extraordinary, of Old or New Testament represents principally Jesus Christ, and him as crucified. *Adams* sacrifices, types of Christ the true sacrifice. (s) *Circumcision*, a pledge of our *heart-Circumcision* through Christs blood. The (t) *Passeover*, a token and type of *Christ our Passeover sacrificed for us*. The (u) extraordinary Sacraments, Signes of Christ and his sufferings. By (x) *Baptisme* we are said to be bap-

q 1 Cor. 11 23, &c.

r Gen. 17 11. Rom. 4 11

s Col. 2. 11 12

t 1 Cor. 5 7

u 1 Cor. 10 1, 2, 3.

x Rom. 6 3, 4, 5.

baptized into Christ, and *into his death*. And by the (*y*) *Lords Supper, we so oft as we eat and drink it, are said to shew forth the Lords death until he come.* So that Christ and his death, Christ as crucified, is the golden thread that runs along through every Sacrament, and is the substance and mystery of all Sacraments. When therefore we come to the Lords Supper, we come to partake a Seal and solemn Memorial of Christ crucified, and of all the benefits of his death.

V. Sacraments are of several sorts, *viz.* 1. **Sacraments of the Old Testament**, signifying * Christ crucified to come afterwards: and these were either ordinary or extraordinary. *Ordinary Sacraments* of the Old Testament were chiefly two; (1.) Circumcision, the initiating Sacrament: denoting the (*z*) cutting off of the corruption of the heart by Christ and his grace. (2.) The Passeover, the consummating Sacrament: signifying spiritual nourishment by Christ, and preservation from Gods wrath through him. *Extraordinary Sacraments* of the Old Testament were [*a*] four. (1.) *The Cloud.* (2.) *The Sea.* (3.) *Manna* from Heaven. (4.) *Water* out of the Rock. All these were Sacraments of the Old Testament. 2. **Sacraments of the New Testament**, signifying Christ crucified already come in the flesh, are two, *viz.* (1.) *Baptisme; or* (*b*) *washing with water in the Name of the Father, Son, and Holy Ghost*; where-

y 1 Cor. 11 26.

* *Prima Sacramenta quæ observabantur & celebrabantur ex lege, prænunciativa erant Christi venturi; quæcum suo adventu impleviſſet, Christus ablata sunt, &c.* Aug. con. Faust Manich. l. 19. c 13. tom. 6.

z Col. 2. 11 12

a 1 Cor 10 1, 2, 3, 4.

b Mat. 28 29 with John 1. 33.

whereby we are solemnly admitted into Christs mystical body visible: signifying and sealing the souls spiritual washing from the guilt and filth of sin, by the blood and Spirit of Christ. (2.) *The Lords Supper*, or (c) *eating bread, and drinking Wine in remembrance of Christs body broken, and blood shed*, according to his Institution; whereby our spiritual nourishment and growth in Christs mystical body is sealed. *Baptism* answers to circumcision, the Cloud, and Sea; *The Lords Supper* to the Paschal Supper, Manna, and Water out of the Rock. The Sacraments of the New Testament * are for number, more few; for observation, more easie; for signification, more excellent.

VI. In all Sacraments are two parts, and a Sacramental union betwixt them. 1. **The two Parts**, are (1.) *The outward signs*, or signes signifying; as water and washing with it in Baptisme; Bread and Wine with the actions belonging thereto in the Lords Supper. (2) *The inward mysteries*, signified by those signes, as the washing away of our sins by the blood and Spirit of Christ in Baptisme, and the nourishing of our souls by the benefits of Christs death in the Lords Supper. 2. *There is a Sacramental union betwixt the signs, and things signified*, founded in Christs Institution. Whence the signe is sometimes said to be the thing signified; As, (d) *This is my body; This is my blood; This is the New Testament*

c Mat. 26. 26, 27, 28

* *Et alia sunt Instituta, virtute majora utilitate meliora, actu faciliora numero pauciora, &c.* Aug. cont. Faust. Manich. l. 19. c. 13 Tom. 6.

— *Sed quædam pauca pro multis, eademque factu facilima, & intellectu augustissima, & observatione latissima* Aug. de Doct. Christian. l. 3. c. 9. Tom. 3.

d Mat. 26 26 28, 1 Cor. 11. 25

stament in my blood; And the thing signified is
e1Cor. 5.7 called the signe; As (*e*) *Christ our Passeover is sacrificed.* This sacramental union consists in a Sacramental relation, which the signes have to the things, in *Signifying*, *Sealing* and *Exhibiting* them. Hence flows another *union betwixt the worthy Communicant and the Sacrament*; So that he who truely partakes the signe according to Christs institution, partakes also the thing signified. This is to be well observed as a special ground of comfort in communicating.

VII. Finally, The particular nature of the Lords Supper may be notably discerned in the causes of it, *viz. Efficient*, *Material*, *Formal* and *Final.*

1. *The Efficient cause*, or Author of it, is
f 1Cor. 11 23 (*f*) *The Lord Jesus in the same night in which he*
g Mat. 28 18 *was betrayed.* (*g*) *All power was given to him a* Mediator: therefore, to institute what Ordinances he pleased for his Church. He first gave Being to the Lords Supper, and he also can give a blessing and vertue to it in the right use. In that *night* he instituted it, 1. To shew the abrogation of the Paschal-Supper and the succession of the *Lords Supper* in room thereof. 2. To imprint more notably a living and lasting character of his death and sufferings upon this Supper. 3. To testifie his singular care and love to his Church in that when he knew he was now ready to be betrayed and crucified, he would leave

this

this *Legacy* and *Love-token of his Supper* to his Church. Now if Christ be the Authour of the Lords Supper, we should highly esteem it, Christianly partake it, and walk accordingly; knowing that all abuse of the Lords Supper reflects and terminates upon the Lord Christ.

2. *The Material cause, or matter of it, is Outward and Inward.* 1. *Outward*, is, (1) Partly the Elements, *viz.* *Bread and Wine*, Compleat provision against hunger and thirst. Christ gives his Church full nourishment. *Bread* is expressed; *Wine* is figuratively implyed in the Cup, because immediately after Christ said, *i* [*Henceforth I will not drink of the fruit of the Vine, &c.*] (2) Partly the Sacramental actions, which are either on Christs and the Ministers part, as (*k*) *Taking*, *Blessing*, and *giving thanks*, *Breaking*, and *Giving* to the Communicants; Or on the Communicants part, as *Receiving*, *Eating*, and *Drinking*, 2. The *Inward matter*, are the Mysteries signified by the outward; As by the Elements of *Bread* and *Wine*; Christs (*l*) *Body* and *Blood*: Christ crucified, our spiritual nourishment. By the actions, Christs separation and Consecration to his Mediatory office, Christs brokenness and sufferings for his Elect, Christs free tender, and bestowing himself for spiritual nourishment upon the true Beleever; And the believers accepting and applying of Christ thus tendred particularly.

h Mat. 26 26, 27

i Mat. 26 29.

k 1 Cor. 11 23, 24, 25. Matth. 26 26, 27

l Matth. 26 26, 28

3. *The Formal cause*, or *Forme* of the Lords Supper (understand not the outward, but the inward Form) is that *Sacramental union* that is betwixt the outward and inward matter betwixt the signes and things signified; *viz.* such a Sacramental relation betwixt them, in *Signifying*, *Sealing*, and *Exhibiting*; and this by vertue of Christs institution, that he who duly receives the signes, receives the things signified, as was said before. As the law of the land makes such a relation betwixt a twig and a turfe, and the lands whence they are taken, that he who in due forme of law takes livery and seizin of them, is also as fully seized and possessed of the whole Lands or Mannor.

4. *The Final cause*, or *End* of the Lords Supper is manifold, *viz.* 1. The (*m*) solemn *Remembrance* of Christ crucified, and *shewing forth of Christs death* to the worlds end. 2. The (*n*) spiritual nourishment of our inward man, of our faith and all our graces for strength and growth. 3. The (*o*) Confirmation and individual Application of the *New Testament*, and all the Promises, Comforts, Benefits, and Priviledges thereof to us. 4. The Sealing up unto our hearts the (*p*) pardon of our sins in Christs blood. 5. The Ratification and Augmentation of our (*q*) Communion with Christ crucified, in all the benefits of his death. 6. Finally, the publick Testification of our true love to, and (*r*) *communion with the*

m 1 Cor. 11 24, 25, 26

n 1 Cor 11 20, 24, 25.

o Mat. 26 28. 1 Cor. 11. 25.

p Mat. 26 28

q 1 Cor. 10 16

r 1 Cor. 10 17

the Saints, as Christs members, and fellow-members with us in him. For these ends especially was the Lords Supper instituted by Christ, and ought to be celebrated by us.

Hitherto of those **Points of knowledge**, *principally necessary to qualifie a man for worthy communicating, whereupon we are to examine our selves. Next of the* **Properties of true sanctified knowledge**, *and of our self-examination therein.*

II. **The Properties of a true sanctified knowledge** are the second way, whereby we may examine and try our Knowledge. In the *particular points of Knowledge* forementioned, an Hypocrite may possibly go as far as a true Beleever: but in these following *Properties of sanctified knowledge*, the true Believer goes beyond an hypocrite.

What are the properties of found sanctified knowledge? *Answ.* Sanctified Knowledge is 1. *Experimental.* 2. *Heart-humbling.* 3. *Communicative, for others edification.* 4. *Growing.* 5. *Affectionate.* 6. *Spiritualized.* 7. *Pure.* 8. *Obediential.*

1. *An Experimental Knowledge*, whereby a Christian hath a particular taste, savour, and relish of the divine things which he knowes. *(1) And this I pray, that your love may abound yet more and more, in Knowledge, and in all judgement.* The Greek word rendred *judgement*, properly signifies *sense*. Not a corporal,

(1) Ἐν ἐπιγνώσει καὶ πάσῃ αἰσθήσει. Phil. 1. 9.

zHeb.5.14 ral, but a spiritual sense, whereby we (t) have a spiritual and experimental sensibleness, feeling, and taste of the things of God in our own spirits. This *sense* differs from *Knowledge*, thinks * *Zanchy*, as the Knowledge of the sense differs from that of the understanding. This is of generals and universals learned out of Scripture: that of particulars learned by experience. Or as a Physicians Theoretick skill out of his Books, from his experimental skill upon his patients. Or as a Schollers knowledge of far countreys obtained by Maps and Books, differs from a Travellers knowledge of them, who hath seen them with his own eyes. Such the sound knowledge of Christians; it hath a sweet experimental sense, relish, taste with it. (u) *O taste and see that the Lord is good.* And in the New Testament, (x) *If so be that ye have tasted that the Lord is gracious.*—(y) *Strong meat for those of use have their senses exercised to discern both good and evil.* A childe of God knows God, Christ, the New Covenant, Sacrament, Pardon of sinne, &c. not remotely, speculatively, or generally, according to Scripture Revelation: but most neerly, experimentally and particularly, according to his own spiritual sense and feeling. He knows the woefulnesse of a sinful state, the happinesse of a sanctified condition, the Paradise of Communion with God, the Agonies of a troubled conscience, what a Father of mercies God is

* *Zanch. Com. in loc.*

uPsal.34.8

xi Pet.2.3

yHeb.5.14

who

what a ſweet All-ſufficient Saviour Jeſus Chriſt is, what a reviving Comforter the Holy Ghoſt is, how ſweet Gods pardons are, how ſure his Covenant, how precious his promiſes, &c. and all this he knows by his own perſonal and particular proof of theſe myſteries; whereupon his knowledge is more diſtinct, clear, affectionate, comfortable, and infallible. Whereas unſound knowledge is but ſpeculative, remote, general, confuſed, conſiſting in certain empty, comfortleſſe, ſwimming notions, ariſing from natural or artificial abilities, not from ſpiritual experience.

2. *An heart-humbling, and ſoul abaſing Knowledge.* It makes a Chriſtian vile and deſpicable in his own eyes. The more he knowes of God and Divine Myſteries, the more humble, ſelf-empty, ſelf-denying, and ſelf-abhorring he becomes. As in *Job*; (z) *I have heard of thee by the hearing of the eare, but now mine eye ſeeth thee. Wherefore I abhor my ſelf and repent in duſt and aſhes.* As with *Paul*, who never came to have meaner thoughts of himſelf, then after his greateſt acquaintance with God, abundance of Revelations, and his Rapture into the third Heavens. (a) *I know that in me, that is in my fleſh dwelleth no good thing* ——— *O wretched man that I am!* —— b) *I live, yet not I, but Chriſt in me.* —— c) *But what things were gaine to me, thoſe I counted loſſe for Chriſt, yea doubtleſſe and*

z Job 42 5, 6

a Rom. 7 18, 24.

b Gal. 2. 20

c Phil. 3. 7, 8

I count all things but losse for the excellency of the knowledge of Christ Jesus our Lord: for whom I have suffered the losse of all things, and do count them but dung, that I may win Christ. —He counts himself, (d) *The least of the Apostles, and not worthy to be called an Apostle.* — (e) *Lesse then the least of all Saints.* And if this be not yet low enough, he calls himselfe, (f) *The chief of sinners.* O blessed *Paul*, how hath thy true knowledge in spirituals abased thee: whereas thy Pharisaical knowledge, which was far inferiour, did exalt thee! And no wonder sanctified knowledge humbles the soul; for, thus the more a man knowes, the more he discerns Gods transcendent excellencies and perfections, Christs unsearchable wisdome, the * Scriptures incomparable exactnesse, and his own ignorance, unworthinesse, sinfulnesse, nothingnesse: As the light of the Moone borrowed from the Sunne, serves to render her own spots farre more remarkable. And all this tends to dis-robe a Christian of self-conceit.

d 1 Cor. 15 9

e Eph. 3. 8

f 1 Tim. 1 13, 15

* *Non solum in aliis innumerabilibus rebus multa me latent, sed etiam in ipsis sanctis Scripturis multo plura nescio, quam scio.* Aug.

Whereas carnal unsanctified knowledge swells a man with pride, self-conceit, self-admiration, contempt of others, &c. (g) *Knowledge puffeth up.* The Greek word is a metaphor, from *bellows* or *bladders*, *puffed up with winde*, intimating what a windy swelling Tympany of pride and vain-glory, ariseth from un-sanctified knowledge; yea such know-

g 1 Cor. 8. 1 quoniã.

knowledge is indeed no knowledge, in Gods account. (*h*) *If any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.* h 1 Cor. 8. 2

3. *A Communicative knowledge in order to others edification.* A sanctified knowledge is not like a candle under a bushel, or shut up in a dark Lanthorn, that enlightens nothing but the Lanthorn it self: but as a Candle on a Candlestick, that gives light to all in the room. A man that hath it loves to disperse it, for the spiritual good of wife, children, friends, servants, all associates, as there is occasion, by way of counsel, reproof, exhortation, comfort, &c. (*i*) *The lips of the wise disperse knowledge: but the heart of the foolish doth not so.* [*Disperse;*] the Hebrew word is a Metaphor from scattering abroad with a Fanne, or from Seedsmen's scattering abroad of their seed in the furrows of the field. The godly wise are such Seedsmen, they sowe and scatter their good counsel to others: would have all acquainted with Gods wayes of salvation, with themselves. Thus *David* promises when God shall give him experimental knowledge of his salvation, and *uphold him with his free Spirit;* (*k*) *Then will I teach transgressors thy wayes, and sinners shall be converted unto him.* i Pro. 15. 7 ו יזרו ventilavit dispersit. k Psal. 51 12, 13

But the foolish, the ungodly and carnal ones imprison their knowledge within their own breasts, lock up this Jewel. Or if they com-

communicate their knowledge, it is, to corrupt and seduce others; or to withstand and divert edifying counsel; or vain-glorious to procure to themselves popular applause and admiration, or hypocritically to advance some unworthy ends, rather then the spiritual benefit of Christs body and members.

4. *A (l) growing and a prosperous knowledge.* The more true gracious knowledge a man hath, the more he discovers his own ignorance, and discerns the excellency of spiritual mysteries to be known, and this provokes him to presse on in knowledge to perfection. A small taste is so sweet; he longs for a full draught. *David* knew much, and yet prays (*m*) *Open thou mine eyes, that I may behold wondrous things out of thy Law;* —— *Teach me, O LORD, the way of thy Statutes;* —— *Give me understanding, and I shall keep thy law;* yea the godly, (*n*) *cry after knowledge, and lift up their voice for understanding, seek her as silver, & search for her as for hid treasures.* They would (*o*) *abound yet more and more in knowledge, and in all judgement,* or *sense: that they may approve things that are excellent.*

But carnal ones are not for the increase of this knowledge, yea they content themselves in darkness, are willingly ignorant of spiritual mysteries; (*p*) *They say unto God, Depart from us: for we desire not the knowledge of thy wayes.*

l Phil. 1:9 Col. 1. 10 2 Pet. 3. 18

m Ps. 119. 18 Verse 33 Ver. 34

n Prov. 2 2, 3, 4.

o Phil. 1. 9 10

p Job 21 14.

5. A

5. *An affectionate, or heart-affecting Know-*
edge. Sound sanctified knowledge breeds
nd kindles in the heart wonderful love, de-
ire, joy, delight, and deare affections to-
ards God, Christ, Covenant, Promises,
Communion with God, and other spirituals
nown. (q) *Beloved, let us love one another; for*
ve is of God, and every one that loveth, is
rn of God, and knoweth God. He that loveth
t, knoweth not God, for God is love. This the
postle intimates in his prayer for the *Phi-*
ppians: (r) *And this I pray, that your love may*
bound yet more and more in all knowledge and
nse. The more knowledge we have of spiri-
uals, the more we love them; because the
more we knowe them, the more we know
heir excellency and amiableness. But the
more we know temporals, the more we con
emn them; because the more we know
hem, the more we know their emptiness
nd despicableness. Who can know Christ
right in his person, offices, excellencies
fferings, love, pardons, power, truth,
comforts, graces, priviledges, &c. which in
deed passe knowledge, and not be ena-
moured with him? When the Church had de-
scribed Christ to the daughters of *Jerusalem*,
who before were too ignorant of his excel-
encies; how are their affections stirred af-
ter him! and they enquire, (s) *Whither is thy*
beloved gone? O thou fairest among women,
whither is thy beloved turned aside? that we
may

q 1 Joh. 4 7, 8.

r Phil. 1. 9

s Cant. 6. 1

may seek him with thee. After *Paul* came
t Phil. 3.8 once truly to know Christ, he (*t*) *counts all things losse and dung for the excellency of the knowledge of Jesus Christ his Lord.* And he
u 1 Cor. 2,2 (*u*) *determined to know nothing* among his Corinthians, *but Jesus Christ and him crucified.* Looking breeds liking. Knowledge is the inlet to love. We so far love as we know: what we know not, we love not. This holds especially true in spirituals, knowledge of them sweetly scrues and raps up the heart unto them, yea transports it with surpassing delight and contentment in them. Doth thy knowledge thus affect thine heart?

6. *A spiritualized Knowledge.* True sanctified knowledge is a spark of heavenly, not of earthly light. It's elevated above the pitch of nature, flesh and blood; and is of a divine spiritual temper. Looks upon all things both in this, and the world to come, especially spirituals, not carnally, but spiritually. Doth not judge and value persons or things according to outward carnal respects, as beauty, wealth, honour, wit, learning, countrey, &c. which commend not to God but according to inward, spiritual respects of grace, holinesse, &c. yea knows not Christ in
x 2 Cor. 5 16 carnal respects; (*x*) *Henceforth know we no man after the flesh: yea though we have known Christ after the flesh, yet now henceforth know we him no more.* Not, as wicked *Servetus* denyed Christ to have true flesh: But, we know not

Christ

Christ according to outward carnal respects and relations, as they did who conversed with him when once on earth; but according to his spiritual and heavenly state now in heaven. This knowledge (y) *spiritually discerns spirituals*: and spiritualizeth carnals. Yea, it dives and pierceth into the kernel, pith, marrow and mystery of the things of God. (z) *To you its given to know the mysteries of the Kingdom.* ——— (a) *We speak the wisdome of God in a mystery.* There's a secret mystery in Christ, Covenant, Justification, Adoption, Godlinesse, &c. which no eye but a piercing spiritual eye can discern.

y 1 Cor. 2. 14.

z Mat. 13 11.

a 1 Cor. 2. 7

Contrariwise unsound knowledge is carnal, earthly, natural, &c. as the person knowing is: and it apprehends all things, even those that are most spiritual, carnally; yea, and it looks upon the counsels and wayes of God as (b) *foolishnesse*, riddles, paradoxes. *The Gospel is* sealed up and *hid from them that are lost.*

b 2 Cor. 2 14. and 2 Cor. 4 3

7. *A pure Knowledge.* Sound sanctified knowledge, is a sin-purging knowledge. It will not suffer a man habitualy to wallow in the puddle of any known sin: but puts a man upon denying, mortifying, and abhorring of all filthinesse. (c) *The wisdom that is from above is first pure, then peaceable, &c.* And the Apostle *John* is very positive; (d) *Whosoever sinneth*, (viz. habitually, and as carnal men sin) *hath not seen him, neither known him.*

c Iam. 3. 17

d 1 Iob. 3. 6

And no wonder; for true knowledge diſcovers the odious ſinfulneſſe of ſin, the ſevere Juſtice of God againſt it, the manifold miſchief of it, &c. and ſo ſets the ſoul againſt it.

But men of meer carnal knowledge continue in their ſin notwithſtanding that knowledge, (a) *Who knowing the judgement of God, (that they who commit ſuch things are worthy of death) not only do the ſame, but have pleaſure in them that do them.*

a Rom. 1. 32.

8. Finally, *A true Sanctified Knowledge is obedientiall, practical, and fruitful in all good works.* *James* ſaith, (b) *The wiſdome that is from above,—— is full of mercy and good works.* *John* makes obedience a ſure character of true knowledge indeed. (c) *Hereby we do know that we know him, if we keep his Commandments. He that ſaith I know him, and keepeth not his Commandments, is a liar, and the truth is not in him.* —— Again, (d) *We are of God, he that knoweth God, heareth us; he that is not of God, heareth not us.* Chriſt ſaith, (e) *The ſheep follow the good ſhepherd, for they know his voice.* And he intimates elſewhere, that its only the practical knowledge that renders happy. (f) *If ye know theſe things, happy are ye if ye do them.* And *David* commends to us the excellency of his knowledge, by the uprightneſſe of his obedience; (g) *Thou through thy Commandments haſt made me wiſer then mine enemies; for they are ever with me, I have more*

b Jam 3.17

c 1 Joh. 2 3,4

d 1 Joh. 4.10

e Joh. 10.4

f Joh. 13. 17.

g Pſal. 119 98,99,100

un-

understanding then all my teachers: for thy testimonies are my meditation. I understand more then the Ancients: because I keep thy Precepts. The doing Christian is the knowing Christian. He knows best, that obeys best. He that obeys not, knows nothing as he ought to know, though he seem to know never so much. Yea, (*h*) *He is a liar that saith he knows God, and yet is not obedient to him.*

h 1 John 2. 3, 4

True knowledge cannot chuse but make obedient. For, 1. Knowledge of God and his wayes, fills with love to them. And (*i*) love sweetly compels to obedience. 2. True knowledge discovers the excellency of the spiritual path wherein we are to walk, and that moves to obedience. 3. True Knowledge considers the excellency of Gods commands, being (*k*) *holy, just and good*, and this makes us delight in them. 4. True knowledge discerns, that (*l*) *in keeping Gods statutes there shall be great reward*: and this quickens to the observance of them. Consider now, is thy knowledge resolved into obedience? thats right knowledge indeed. A disobedient non-practising Knowledge, is no Knowledge at all.

i John 14. 14. 2 Cor. 5. 14. 1 John 5. 3

k Rom. 7. 12. Psal 19. 7, &c. Ps. 119 *throughout.*

l Ps. 19. 11

Hitherto of the trial of Knowledge, 1. *By the particular Points of it.* 2. *By the Properties of it.* Such Knowledge comfortably fits for worthy communicating.

II. FAITH. This is the next grace fitting for

worthy communicating, whereof every Communicant is to examine himself. Touching faith, Consider, 1. *What faith this is.* 2. *How necessary this faith is to worthy communicating.* 3. *How this faith may be tried and examined.*

1. **What faith this is, about which we are to examine our selves before communicating?** *Answ.* This may be resolved, *Negatively and Affirmatively.*

Negatively, 1. It is not a meer *Historical faith*, whereby a man barely assents to the truth of Scripture-history, that every thing in Scripture is true. Such a faith (*m*) *Agrippa* had: the (*n*) devils have. 2. It is not *A faith of Miracles*, or Miracle-working faith, whereby a man believes without doubting the particular concurrence of God with him, to bring to passe some extraordinary effect, beyond the ordinary power and activity of natural causes. *Judas* and other Reprobates may have such (*o*) faith, and yet be rejected of Christ at last as *Workers of iniquity*. 3. It is not *an imaginary faith*, whereby a man may imagine that Christ is his, his state good, &c. without any due Scripture-ground for it, himself mean-while continuing in his meer carnal state, bringing forth no fruits of faith. This *James* cals (*p*) *dead faith, which cannot save a man.* And indeed this is plain down-right *Presumption.* 4. Finally, it is not *a temporary faith*, which goes beyond all the rest, whereby

m Acts 26 27.
n Iam. 2. 19
o Matth. 7. 22, 23
p Iam. 2. 14 17, 20, 26

whereby a formal hypocrite (*q*) *beleeves for a time.* For this faith at last vanisheth like a Comet, and he that hath it, *fals away when temptation, trouble, and persecution ariseth because of the Gospel.* Therefore unlesse a man have a faith beyond all these, he cannot be fit for worthy communicating.

Affirmatively, it is only the true(*r*)*saving faith in Christ*, the true (*s*) *justifying faith*, that will sufficiently fit and prepare a man for the Lords Supper, which may be thus described, what it is:

True saving faith is a Grace of the Regenerating Spirit, whereby a man knowing and assenting to the truth of Gods Record touching Christ, accepts him upon his own termes for salvation.

In this description of faith consider, *The General nature*, and *the Special difference of it.*

The General nature of it, wherein it agrees with all true saving grace, is expressed in these words: **True saving faith is a grace of the regenerating Spirit.** See this proved, Faith is Gods gift; (*t*) *By grace are ye saved through faith, and that not of your selves, it is the gift of God.* A grace of the Spirit; (*u*) *The fruit of the Spirit is love, — goodness, faith,* And also a grace of the regenerating Spirit; — (*x*) *Them that believe on his Name, which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.* So that

y Luke 8. 13. with Matth. 13. 20, 21 Mar. 16. 17

r Iam. 2. 14 Mar. 16. 16.

s Rom. 5. 1

t Eph. 2. 8

u Gal. 5. 22

x Ioh. 1. 12 13.

that believers are regenerate persons, and believing originally flowes from Regeneration,
y Joh. 3.5. and [y] regeneration is the work of the Spirit.

The Special difference, whereby faith is distinguished from all other saving graces, is in these words; **whereby a man knowing and assenting to the truth of Gods Record touching Christ, accepts him upon his own terms for salvation.** Herein are expressed the three gradual acts of faith, *viz. Knowledge*, *Assent*, and *Application*. 1. *Knowledge*, which is the first and fundamental act of faith. We must know Gods Record before we can assent to it, we must assent before we can apply. Faith is sometimes
z Is. 53.11 therefore expressed by knowledge. [z] *By his knowledg shal my righteous servant justifie many*; that is, by faith in Christ, whereby we know him: it is by faith that we are justified.
a Joh. 17.3 a [*This is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent.* 2. *Assent* to the truth of Gods Record touching Christ. This Act is the same with Historical faith. (b) *He that believeth not God, hath*
b 1 John 5. 10,11 *made him a liar, because he believeth not the Record that God gave of his Son. And this is the Record, that God hath given to us eternal life, and this life is in his Son.* The whole Scripture is Gods book of Record touching Christ, that he will save sinners by him, that will believe in him. 3. *Application* of Christ, when
after

after Knowledge and Assent a man accepts Christ upon his own termes for salvation. The applying Act, is accepting or receiving of Christ. To receive Christ is to believe: [c] *To as many as received him, gave he power to become the Sons of God, to them that believe on his name.* The manner of this applying and accepting Christ is upon his own termes, *viz.* Self-denial, bearing the Crosse, and following Christ. (d) *If any man will come after me, let him deny himself, and take up his Crosse daily, and follow me.* The end of this accepting Christ, is for salvation by him. — [e] *That believe to the saving of the soul.* [f] *Believe on the Lord Iesus Christ, and thou shalt be saved.*

[c] Joh. 1. 12.

[d] Luk. 9. 23

[e] Heb. 10. 39.

[f] Act. 16. 31.

This now is that true saving faith, fitting them them that have it for worthy receiving of the Lords Supper.

How needful this true faith is to worthy communicating. This saving faith is necessary before communicating, 1. *For due qualifying of our persons and actions.* 2. *For discerning Christs body, and other Sacramental mysteries.* 3. *For applying Sacramental mysteries discerned.* 4. *For enabling duly to walk afterwards.* And doubtlesse no one grace is more absolutely necessary in all these respects for the Lords Supper then this *Faith* is, which is as a *Queen among the graces.*

1. For due qualifying of our Persons and Actions, [g] *without faith it is impossible to please God.*

[g] Heb. 11. 6

God. Without faith we cannot please him in our persons, nor in our actions. Faith is the
b Gal. 2. 20 (*b*) soul and life of our souls and duties: the salt that seasons all our spiritual sacrifices.

2. For discerning Christs body, and other Sacramental mysteries in the Lords Supper
i 1 Cor. 11 29. (*i*) *Not to discern*, judge, distinguish, and apprehend aright of *Christs body*, dashes upon that fearful rock, *of eating and drinking damnation to our selves*. And a Christians principal discerning faculty in this businesse is his *faith*. This faith is the *Eagles Eye*, whereby a man pierces thorough the clouds and shadows of the outward Elements, to those heavenly Mysteries in and beyond them, Christs body and blood. Faith is that *actual spiritual sense*, whereby a Communicant can taste and relish Christ crucified in the Lords Supper. Faith is that *spiritual Prospective*, by which the soul can behold Christ sweating drops of clotted blood in the garden, suffering many cruel things in the High Priests Palace, and dying a painful, shameful, and cursed death, betwixt two thievs upon *Mount Calvary*. And further, faith can read and discern many *strange mysteries in Christ crucified*, of his concernment to Christians both in the Lords Supper, and in his whole life, *viz.* The efficacy, sweetnesse, victories, triumphs, satisfactions, expiations, purchases, priviledges, & of his Crosse for our sakes. Our liberty, in

imprisonment: our Acquittal, in his Accusation: Our Peace, in his perplexity; (*k*) Our healing in his stripes and wounds; Our Honour, in his Reproach: Our Exaltation, in his Humiliation: Our Comfort, in his Crosse: Our Blessing, in his Curse; Our Mannah and Honey, in his Vinegar and Gall: Our Strength in his Weakenesse: Our Purity, Pardon and Peace, in his blood; Our Justification in his Condemnation: Our Life, in his Death: and in his Crown of thornes, our Crown of glory. Faith can discover these mysteries, when all carnal reason, wit, and policy cannot discern them.

k Isa. 53. 5.

3. For applying Sacramental mysteries discerned. As faith is the spiritual eye, whereby we discern Christ crucified, and the mysteries of his death in the Lords Supper, so faith is the spiritual hand, whereby we (*l*) take Christ tendred in the Elements: The spiritual mouth and stomack, whereby we eat and digest Christ received. *Take ye, and eat: Take ye, and drink.* What must we *take, eat and drink* in this Ordinance; *Answ.* Not only bread and wine: these the least matters. But also Christs body and blood, and all the benefits thereof. So that we must here take, (*m*) A lively *memorial of Christs death*; (*n*) A rich banquet for our inward man; (*o*) A sealed pardon of our sinnes; (*p*) A blessed bond of our Communion with Christ crucified; (*q*) A sensible ratification of the New Te-

l 1 Joh. 1. 1, 2 with 1 Cor. 11, 24, 25

m 1 Cor. 11 26

n 1 Cor. 11 20.

o Matth. 26

p 1 Cor. 10. 16.

q 1 Cor. 11. 25.

Testament, with all its Promises and Privi-
4 1 Cor. 11. 25. ledges. These things we must *take, eat, and drink* in the Lords Supper; and where-with shall they possibly be thus taken and applied, but by true *saving Faith* alone?

4. Finally, faith is necessary for enabling us duly to walk after communicating. This
r 1 Cor. 11 20. Sacrament affords [r] heavenly nourishment: Consequently after it we should walk as nourished, strengthened, comforted, enlivened, &c. Now its faith especially that acts, moves, rules, doth all in a Christian from Christ assisting. Faith in Christ, being the very (s) *Life of a Christian.*
s Gal. 2. 20 Rom. 1, 17 Thus of the necessity of faith before communicating.

3. **How this saving faith, thus necessary, may be tried and examined, before we come to the Lords Supper.** This is the last branch to be considered touching *Faith.* We may try and examine whether we have true saving faith or no, *Partly* by the former description of true saving faith. See if thou hast such a faith. *Partly* by these ensuing properties and qualities of faith.

1. True saving faith notably softens, supples, and melts the heart. It thawes and dissolves the most stonie, hard, adamantine spirit into streams and floods of penitential sorrow.
t Zech. 12 10, &c. (t) *I will poure upon the House of* David, — *the spirit of grace and of supplications; and they shall look upon me whom they have pierced,* (there's

there's faith) *and they shall mourn for him as one mourneth for his only son; and shall be in bitterness for him, as one that is in bitterness for his first-borne. In that day shall there be a great mourning in* Jerusalem, *as the mourning of* Hadadrimmon, *in the valley of* Megiddon, &c. The Spirit of grace shall make men look upon Christ by faith, as *Israel* looked upon the type of Christ the brazen Serpent in the wilderness: and *looking* shall melt them, make them *mourn*. How mourn? mourn with a bitterness for their sins, whereby they pierced Christ; *They shall mourn; they shall be in bitterness; there shall be a great mourning; As for an only son; as for a first-born;* as for that peerlesse King *Josiah, in Hadadrimmon.* Emphatical expressions!

Naturally mans heart is closed up as a compacted rock of flint or marble: *Faith* comes as another *Moses*, smites this rock, and brings forth rivers of waters. *Faith* brings the soul to Christ crucified, sets him (as it were with *Mary*,) under his Crosse in *Golgotha*: makes him view the transcendent anguish, agonies, bitterness, and torments of his sufferings, and all this for our sins: his, yea, my sins in particular. *n*] *For he was wounded for our transgressions, he was bruised for our iniquities, &c.* —— *The Lord hath made him meet on him the iniquities of us all.* —*x*) *He was made sin for us who knew no sin.* Oh how this strikes to the believers heart! How this makes

n Isa. 53. 5, 6

x 2 Cor. 5. 21.

makes him sigh with Christ, lament with him, smart with him, bleed with him, cry out with him, and as it were die with him! nothing melts the heart so kindly, as faith looking on Christ pierced for our sins particularly. *Here* faith reads the intolerable sinfulnesse of sin, that could not be expiated but at so dear a rate. *Here* in Christs sufferings, faith reades the sinners doom: If this befel the Surety, what was due to the principal? If sin imputed be so plagued, what might have been expected for sin inherent? *If this be done to the green tree, what would have befallen the dry?* Here faith reades the boundlesse Ocean of Gods matchlesse love in Christ: What? such a God, give such a Jewel as his only Son, to such a death, and that for such worthlesse loveless, hopeless, godless sinners? (y) *Greater love then this hath no man.* —— Oh (z) *the breadth, and length, and depth, and height of Christs love passing knowledge!* Oh how do these and like considerations of faith pierce the heart, break the spirit, Imprint contrition and overcome the soul!

y John 15. 13.

z Eph. 3. 17, 18

2. True saving faith having pierced the heart, purifies the heart: (a) *purifying their hearts by faith.* Faith cleanses not only the outward, but the inward man; not only the actions, but the fountain of those actions, the heart and affections; washes not only the outside, but the inside of the Cup and Platter; makes a man forbear not only outward gross

a Act. 15. 9

s of sin; but inward imaginations, and im-
e inclinations to sin. A true believer doth as
y make conscience of, and lament for
vileness of his heart and thoughts in the
t of God; as the enormity of his life and
ons in the sight of men.

ut how doth faith cleanse and purifie the
rt? *Answ.* 1. By *Argumentation* from the
d against sin, which discerns the odious-
e and danger of sin. How shall I do this
kedness which God so forbids and ab-
s, &c? In this respect the Word hath a
tifying efficacy. (*b*) *Sanctifie them through truth: thy Word is truth.* 2. *By applica-* of Christs blood and death. Christs
d is that (*c*) *fountain opened for sin, and for eanness, to wash in.* And faith is that hand
h puts us into this fountain, applies
ists death, & *makes us* (*d*) *conformable there-*. That as Christ died for sin; so we die
n. 3. *By inward efficacy and operation.* is not only an instrument of Justifica-
, but an eminent (*e*) part of *Sanctification*;
so doth of its own nature purge out sin,
ine works out the dregges, honey the
e, or as fire purifieth unwholesome

b Ioh. 17. 17.

c Zech. 13. 1.

d Phil. 3. 9 10.

e Gal. 5. 22

ew now thy faith by thy purity. *A faith-oul cannot have a foul heart.* As that
that by faith looks upon Christ pierced
is sins, cannot chuse but be wounded and
ed with Christ; so that soul thats pier-
ced

ced for pier cing Christ by sin, cannot bu
bandon and ablior all those sinnes for wi
Christ was pierced. Faith having *endeared*
heart to Christ, *embitters* the heart ag
sin. Sin, being the *Iudas* that betrayed Ch
the *Pilate* that condemned him, the cr
of thornes, nailes, and spear that pier
him.

2. True saving faith makes a man sinc
ly obedient, and fruitful in good works.
f Tit.3.8 is a duty charged upon the faithful; (*f*) *Th*
a faithful saying, and these things I will
thou affirm constantly, that they which
believed in God, might be careful to main
good works. This is an intrinsecal propert
g Gal.5.6 faith, (*g*) *To work by love*: and
h Rom. 13 8,9,10 *fulfilling of the Law*, therfore the nursing-
ther of all good works: And that faith
i Iam.2.17 20,26 is (*i*) *without works is dead, as a body with*
soul. A *workelesse* faith is a *worthlesse* f
And this the faithful in all ages have prac
the *alacrity* of their obedience, hath b
witnesse to the integrity of their faith;
k Heb. 11. *throughout* that (*k*) *cloud of witnesses.* Try now thy fait
thy gracious works and sincere ob
ence.

But how shall I discover the truth o
faith by mine obedience? *Answ.* Make
in these particulars. 1. Doth faith make
so obedient to the Word of God, th
makes thee faithfully to cleave to the sin
and powerful Ministery of it, though me

, despised, opposed, by the wicked multi- | l Act. 17
de? — (l) *Some mocked,* — *howbeit cer-* | 3 ,34
n men clave unto him and believed. 2. Doth
th make thee set upon the strangest and
rdest tasks, when imposed by God? As
oah, upon building of his Ark, which he
s one hundred and twenty years in build-
. (m) *By faith* Noah *being warned of God of* | m Heb. 11.7
ngs not seen as yet, moved with fear prepared
Ark. 3. Doth faith encline and bow thine
rt so unto obedience, as to make thee de-
thine earthly friends, outward priviledg-
and carnal affections, rather then fore-
thine obedience? (n) Abraham *through faith* | n Heb. 11
beyed God, as to leave his own countrey | 8.9,17
follow God, not knowing whither he went,
, as to *offer up his* Isaac, *his only begotten*
. 4. Doth faith make thee perform all
ne obedience to God sweetly, cheerfully,
ingly; loving God, his commands and
obedience? (o) *Faith worketh by love.* Faith | o Gal 5.6
s upon all duties and services to God in
, without whimpering or murmuring.
. True saving Faith wonderfully loosens
unglues the heart of a Christian from
world and all earthly felicities. (p) *By* | p Heb. 11.9
th Abraham, Isaac, *and* Jacob *sojourned in*
Land of Promise, *as in a strange Countrey,*
lling in tents. It had been much, patient-
o sojourn in a strange Land; but to so-
n in the *Land of Promise, as in a strange*
ntry, was excellent. They had not fixed
Houses,

Houſes, but moving Tents. They were n
dwellers, but ſojourners in their own inher
ance: becauſe in and beyond *Canaan* Fa
eyed and expected *Heaven.* By *Faith* a
(q) *Moſes* (though a great Courtier in *Eg*
and *the ſuppoſed ſon of King* Pharaoh's *daug*
ter, yet) *preferred ſuffering affliction with G*
people beyond enjoying the pleaſures of ſinfu
ſeaſon. And *eſteemed the reproach of Chr*
greater riches then the treaſures in Egypt.
how did *Moſes* eſteem *Chriſts riches*: that
eſteemed *Chriſts reproaches?* And no won
that Faith thus diſobligeth the heart from t
world. For Faith beholds in Chriſt the C
venant and Promiſes, treaſures beyond t
thouſand worlds, Redemption, Righteo
neſſe, Adoption, Holineſſe, Communion w
God, Co-operation of all things for good; y
in ſumme, Grace and Glory: and upon vi
thereof how eaſily doth ſhe ſlight and deſp
honours, riches, pleaſures, gold, ſilver, hou
lands, and all ſuch low, muddy, periſhab
unſatisfying things! How ſelf-denyingly d
ſhe deſire them, uſe them, and part with th
when there is occaſion? Doth thy faith t
make thine heart ſit looſe from the world?

5. True ſaving faith is a quickning, q
livening grace: yea, the very life of a Chri
an. (r) *The juſt ſhall live by his Faith.* — A
Paul ſaith, (s) *The life that I now live in the fl*
I live by the Faith of the Son of God. As t
body lives by the Soul: ſo the Soul lives
Fai

q Heb. 11 24,25,26

r Rom. 1. 17.
s Gal. 2.20

Faith; Faith by the Promise and by Christ the marrow and kernal of the Promise. But of this *life of faith elsewhere.* Dost thou live by Faith?

6. True Faith is attended with Sense of its own infirmity, with a Spirit of Prayer, and with Divine Peace. 1. With a true sense of its own infirmity. This made the man in the Gospel say; [t] *I believe, Lord help mine unbelief.* And the Apostles say; [u] *Lord, increase our faith.* Its a signe of life to be sensible of weaknesses: the dead body feeles no infirmity. Art thou sensible of thy doubts, &c. 2. With a Spirit of Prayer. Beleeving in God, puts upon praying to God. [x] *I beleeved, therefore have I spoken.* Contrariwise, No Faith, no Prayer. [y] *How shall they call on him, in whom they have not beleeved?* Canst thou [z] *pray with grans that cannot be uttered?* this argues true Faith. 3. With a Divine Peace: faith justifies us, Justification pacifies us. [a] *Being justified by faith, we have peace with God.* But [b] *there is no peace, saith the LORD, to the wicked.*

t Mar. 9. 24
u Luk. 17. 5
x Psal. 116 10
y Rom. 10 14
z Rom. 8 26, 27
a Rom. 5. 1
b Is. 48. 22

7. True saving Faith is mightily puissant and victorious. It fetches strength from Christ, and conquers all a believers spiritual enemies. 1. Faith conquers the world. The world fights against us with the smiles of Prosperity, and with the frownes of Adversity. Faith overcomes both. [c] *This is the victory that overcometh the world, even our Faith.* 2. Faith

c 1 Joh. 5. 4

conquers the flesh. For, (d) *Faith purifies the heart.*--e) *Every one that hath this hope in him-self, purifieth himself even as he is pure.* Now Faith and Hope are Twin-graces, and act alike. 3. Faith overcomes the Devil. We are commanded to (f) *resist the Devil, stedfast in the Faith.* And for our encouragement herein we have this Promise; (g) *Resist the Devil and he will flee from you.* Yea (h) *Faith* is the Christians *buckler and shield* (*a shield like a door* that will shelter him from top to toe,) *whereby he quencheth all the fiery darts of the Devil.* Satans sudden temptations are his fiery *Darts*; Faith quenches them all in Christs blood, which is the Christians Apology against all temptations and accusations whatsoever.

8. True saving Faith upholds the beleevers spirit from sinking and fainting under heaviest pressures and extremities of trouble. The Lord propounds this to the Jewes as a support against the Babylonish seventy years captivity, (i) *That the just should live by his faith*; and this was to uphold them under al. *Job* was in a deep Sea of calamities, and yet in midst of all, as it were lifts up his head above the waves with this triumphant expression; (k) *Though he slay me, yet will I trust in him.* —— *He also shall be my salvation.* And again, after a doleful recapitulation of his miseries; (l) *I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin wormes destroy this body, yet*

d Act. 15.9
e 1 John 3 2,3.
f 1 Pet. 5.9
g Jam. 4.7
h Eph. 6 16
τὸν θυρεὸν τῆς πίστεως
i Hab. 2. 4
k Job 13 15, 16
l Job 19 25,26,27

in my flesh shall I see God, whom I shall see for my self, and mine eyes shall behold, and not another, thou my reins be consumed within me. Yea Faith is of such masculine strength, that it makes believers even (*m*) *Glory in Tribulation*: Yea, enables them to endure (*n*) *tortures, not accepting of deliverance.* We read of Martyrs, so far upheld by faith, as to smile at the Prison-doors, sing in chains, kisse the stake, embrace the fagots, and triumphantly clap their hands in flames, as having got the victory.

What support and stay now hath thy faith yeelded thee in thy plunges and extremities? Canst thou (*o*) *wait upon God, though he hide his face from thee?* Canst thou say with *Paul*, (*p*) *Troubled on every side, but not distressed: Perplexed, but not in despaire.*

9. Finally, True saving Faith is daily growing, and constantly persevering. Faith lives; but because its life is imperfect, it still (*q*) grows and increaseth. It is said that (*r*) *the Righteousnesse of God is revealed in the Gospel, from Faith to Faith.* That is as faith grows more and more capacious and quick-sighted, so Gods righteousnesse is more and more discovered to it. The Apostle commends his Thessalonians, and thanks God for this; That, their (*s*) *faith groweth exceedingly.* And faith so growes, as that it perseveres. It (*t*) *fails not.* It (*u*) *draws not back to perdition, but believes to the saving of the soul.* It makes (*x*) *faithful to the death, and so the believer receives the crown of life.*

m Rom. 5 1, 2, 3
n Heb. 11 35
o Ps. 8. 17
p 2 Cor. 4 8, 9.
q 2 Cor. 10 15
r Rom. 1. 17
s 1 Thes. 1. 3
t Luke 22 32
u Heb. 10 39
x Rev. 2. 10

life. If thy faith grow and persevere, that's true Faith indeed. False Faith is like the picture of a man on a wall that grows not: and like a blazing-star, it [y] *continues but for a time.*

y Luk. 8. 13

III. REPENTANCE is another Grace that fits us for worthy communicating. Examine thy self therefore, whether thou hast true Repentance or no, before thou communicatest. To this end consider, 1. *The Necessity of it.* 2. *The Natur of it.* 3. *The notes of it.*

1. **The necessity of Repentance** to fit for worthy communicating, appears divers wayes.

For, 1. No duty can be performed acceptably to God by impenitent sinners. (z) *Unto them that are defiled and unbelieving, is nothing pure: but even their minde and conscience is defiled.*

z Tit. 1. 15

Hence the Lord so [a] abhorred all the Jews Religious performances, because *their hands were full of blood.* But withal added, *Wash ye, make ye clean; put away the evil of your doings, cease to do evil, learn to do well:* (here's Repentance,) *Come now, and let us reason together, though your sins be as scarlet, they shal be white as snow,* &c. Here's acceptance. Upon this consideration, *David* saith, [b] *I will wash mine hands in innocency, so will I compasse thine Altar, O LORD.*

a Isa. 1. 11 to 29. *See also* Isa. 66 3. Psal. 66 18

b Ps. 26. 6

2. Purging of [c] *leaven out of their Houses,* and cleansing themselves from all [d] Ceremonial defilements, was a necessary Preparative of the Jewes under the Law before they did eat

c Exod. 12 d Numb. 9 6. & Ezra 6. 21

eate the *Passeover*: So proportionably the purging of *the old leaven* of sinne out of our hearts by Repentance is as necessary a Preparative of Christians under the Gospel before they eat the Lords Supper. (e) *Christ our Passeover is sacrificed for us. Therefore let us keep the Feast, not with old leaven, neither with the leaven of malice and wickednesse: but with the unleavened bread of Sincerity and Truth.* All this time of the Gospel, is as a continued feast of unleavend bread, and Christian Passeover; and this whole time is to be managed holily and sincerely; much more the duties of Religion. And some observe, that the (f) four herbs wherewith the Passeover was to be eaten under the Law, did nor onely point out the bitternesse of Christs sufferings our true Passeover; but also the bitternesse of our sorrow, mortification and repentance of our sins the cause of Christs sufferings.

e 1 Cor. 5. 7, 8

f Exod. 12 8. *Ainsw.* in Ex 12. 8

2. When we come to the Lords Supper, which is the token of the (g) New Covenant, or New Testament, we come to renew Covenant with God in Jesus Christ, and to set to our seal. Therefore it's convenient and necessary we renew our repentance for all our unfaithfulnesses and failings against our Covenant with God from time to time. Thus of the necessity of repentance before Communicating.

g 1 Cor. 11 25

3. **The nature of repentance** may be set forth in this brief *Description* of it.

Repentance is a grace of God, whereby a sinner after true sense of sin, and godly sorrow for sin, is changed and converted in heart and life from sin to God.

In this description note, I. *The general nature of Repentance*, wherein it agrees with all saving graces, It is a *Grace of God*. So the Scripture intimates; [*h*] *Then hath God also to the Gentiles granted repentance unto life.* —[*i*] *If God peradventure will give them repentance to the acknowledging of the truth.* II. *The special difference* of repentance from all other saving graces; *whereby a sinner after true sense of sin, and godly sorrow for sin, is changed and converted in heart and life from sin to God.* Wherein consider the preparatives to Repentance, and the substance of Repentance. 1. The Preparatives to repentance that as *Harbingers* and Inlets to it, make way for it into the soul, are two, *viz.* (1) *Conviction* or true sense of sin; (*k*) *To open their eyes, and turne them from darkness to light.* There can be no repentance and conversion from sin, till first there be a true sense of sinne, and through conviction, *Partly* of the sinfulnesse of sin, how grievous and odious it is; [*l*] *Then shall ye remember your own evil waves, and your doings that were not good, and shall loath your selves in your own sight for your iniquities, and for your abominations.* *Partly* of the mischievousnesse and dangerousnesse of sin, how harmful it is unto the sinner. Thus God foretels his people falling

h Act. 11 18
i 2 Tim. 2 25
k Act. 26 18
l Ezek. 36 31

ling to Idols, that they should be convinced of the mischief of those wayes, which should move them to return again to God. [m] *Then shall she say, I will go and return to my first Husband, for then it was better with me then now.* Thus the (n) Prodigal had a true sense of his misery whereinto his sinne had brought him, that he *was perishing with hunger*; and then resolves penitentially to *return to his father.* And [s] *convincing the world of sin*, is one of the first works of the Spirit. (2.) *Contrition*, or godly sorrow for sin, follows upon conviction, and is another Harbinger to Repentance, as *John Baptist* was the Harbinger of Christ; For [t] *godly sorrow worketh repentance to salvation, not to be repented of: but the sorrow of the world worketh death.* Godly sorrow then in propriety of speaking, is not repentance, but works repentance, makes way for it, as the needle for the thread. This is called [u] *Renting the heart.* Both this conviction and contrition may be observed in [x] *Peters* hearers, the Jews; They were convinced of the sinfulnesse of their sin in betraying and murthering of Christ: and they were contrite, *pricked in their hearts*, stabbed as it were to the very soul with grief for it. These the Preparatories to Repentance. 2. The Substance of Repentance hath in it three things, *viz. The Act, the Subject and the Termes.* (1) The formal *Act* of repentance; it's a changing and converting. Hence so often set forth by turn-

m Hos. 2. 6, 7

n Luke 15 17, 18, 19

s Joh. 16 8, 9.

t 2 Cor. 7. 10

u Joel 2. 13

x Acts 2 36, 37.

ing in Scripture; (r) *Turn thou me, and I shall be turned.* —— *After that I was turned, I repented.* —— [z] *Except ye be converted, and become as little children.* —— [a] *To turn them from darknesse to light.* —— This is the Act of Repentance whe ein it consists. (2.) The *Subject* changed and converted, is both the sinners *Heart* and *Life*. First, his heart, then his life. First his Person, then his Practice and Conversation. (b) *Wash ye, make you clean;* There's the change of their persons. *Put away the evil of your doings from before mine eyes, cease to do evil*; There's the change of their practice. So, (c) *Cast away from you all your transgressions, whereby ye have transgressed*; There's the change of the life. *And make you a new heart and a new spirit*; There's the change of the heart. 3. The *Termes* of this change and conversion, *From which*, and *To which*, both heart and life must be changed; *From sinne to God.* The heart must be changed from the state and power of sin: the life from the acts of sin; but both unto God: The heart to be under his power in a state of grace: The life to be under his rule, in all new obedience. (d) *To open their eyes, and to turne them from darknesse to light: and from the power of Satan unto God.* —— (e) *Cease to do evil: learn to do well.* —— (f) *Let the wicked forsake his way, and the unrighteous man his thoughts: and let him returne unto the Lord.* Thus of the Nature of true Repentance.

y Jer. 31. 18, 19.
z Mat. 18. 3
a Acts 26 18
b Isa. 1. 16
c Ezek. 18 31
d Acts 26 18
e Isa. 1. 16 17
f Isa. 55. 7

2. The

2. **The Notes of true Repentance** follow. The *Nature of Repentance* thus described and opened, may be a rule of tryal, and that chiefly in three particulars, *viz. Conviction, Contrition, and Conversion.*

1. *Hast thou a true Conviction and sense of sin?* A true sight of sin, is the first step to Repentance. No man will come to the Physician, till he feel himself sick. To this effect, 1. *Art thou convinced and sensible of sins sinfulnesse?* (1.) How extreamly opposite and contrary sin is to God. [*g*] *God is light*, sin is darkneſſe. (*h*) *God is life*, sin is death. God cannot do it in himself, nor endure it, or [*i*] *look upon it* with the least approbation in any of his creatures. Men become [*k*] *enemies in their minds against God through wicked works.* Yea (*l*) *the carnal minde is enmity it self against God.* (2.) How repugnant sinne is to Gods holy, just, and good Laws. [*m*] *Sin is the transgression of the Law.* [*n*] *The carnal mind is not subject to the Law of God, nor indeed can be.* (2.) What power sin hath over thy self and every man by nature: It is (*o*) a *Law in my members*; A (*p*) *reigning King*; A (*q*) *bond of iniquity*, &c. (4.) In a word, how filthy, odious, foul, and abominable sin is in it self. Scripture in this respect resembles it to the (*r*) *Ethiopians* black *skin.* To (*s*) *the filth under the nails*, or *Arm-holes*, as the Greek word signifies: To the (*t*) *uncleanness* of a menstruous woman: To the filthinesse of the (*u*) *Sodomites*: To the stinking putrified deadly steam

g 1 John 1 5,6
h John 1.4 Eph. 2 1
i Hab. 1.13 Tit. 1. 2.
k Eph. 4.18 Col. 1.21
l Rom 8.7
m 1 Joh. 3.4
n Rom. 8.7
o Rom. 7 23
p Rom. 6 12
q Act 8.23
r Jer. 13.23
s Jam. 1.21
t Zec. 13. 1
u Isa. 1.10

stream of an [x] *opened grave*; To the (y) *poison of Asps* and *Serpents*: to the (z) *vomit of a dog*. To the *myre* and puddle *wherein a swine wallows*; yea it's called (a) *superfluity of naughtiness*, or (as the Greek signifies,) *the excrement of malice*. The Holy Ghost useth such course expressions in describing of sin, to let us see that no language is bad enough for it. Yea sin is far more ugly, black and filthy, then the devil himself; for through sinne he became a devil so ugly and abominable. Art thou thus sensible of sinnes sinfulnesse, as the glasse of Scripture represents it? *Art thou convinced and sensible of sins mischievousnesse?* How it (b) cast *Adam* and all his posterity out of Paradise and Communion with God there, depriving all of Gods Image. How it makes all men by nature spiritually (c) *dead in sin*, slaves of *Satan*, *children* of wrath, heirs of all Gods (d) curses and every moment liable to death temporal, spiritual, and eternal. How not onely man but ( ) the *whole creation groans under* the burden of it. How by reason of sin thou art naturally in a (f) *lost*, undone, *damned* state, in the very (g) *gall of bitterness*, being (h) *godlesse, Christlesse, and hopelesse in this present world*, &c. Hast thou such apprehensions of sins mischief and danger, that thou seest plainly thou art but a dead and damned wretch if thou getest not out of thy sinful state? &c. This is to be truely sensible of sin.

2. *Hast thou true contrition of heart*, and

x Rom. 3 13
y Rom. 3 13
z 2 Pet. 2 22
a Jam. 1. 21
b Gen. 3. 22 23. 24
c Eph. 2. 13 2, 3. with 2 Tim. 2. 25
d Gal. 3. 10, 13.
e Rom. 8 22, 23
f Luke 15 32. John 3. 18, 26
g Act. 8. 23
h Eph. 2. 12

dly sorrow for sin thus discovered? Art thou ensible of thy sins, as that thine heart is oken with sighs and sobs, and thine eyes run own with tears? who can aright discerne his s, and refrain from sorrows?

Thou sayest, I mourn for sin: but how may now that I mourn aright, and that my sor- w is not carnal, but godly sorrow? *Answ.* hou mayest discover the truth of thy godly rrow for sin by these particulars. 1. True dly sorrow is sincere. It is for sin, as it is sin pecially. More for the sinfulnesse of sinne. en for the dangerousnesse of sin. Hence e godly mourning soul is most wounded for fending God, and piercing Christ by sinne. or offending God; So *David* (*i*) *Against ee, thee only have I sinned, and done this evil thy sight.* He had sinned also against *U- ah*, shedding his blood: against *Bathsheba*, olating her chastity: against the *Church*, ving them offence and cause of mourning: gainst the *enemies of God*, giving great oc- sion to them of blaspheming: and against s *own soul*, wounding it with all this guilt, nd doubtlesse he mourned for all these; but othing so stabbed him to the heart, as that had offended against such a God; For ercing Christ by sin. This also most deep- pierceth the soul of him that mournes for n. [*k*] *They shall look upon him whom they have erced, and they shall mourn for him, and be in terneſſe for him, &c.* for (*l*) *He was wounded for*

i Psal. 51. 4

k Zech. 12. 10, 11

l Isa. 53. 5, 6

for our transgressions, &c. What, (thinks the bleeding soul) were my sins the *Judas* that betrayed him; the *Pilate* that condemned him; the nailes, spear, and thornes that pierced him; the gall and vineger given him to drink? him that so loved me as to pray, sigh, weep, bleed, and die for my redemption? Weep bitterly for this, oh my soul, let thine eyes run down with floods of tears. 2. True godly sorrow is great: the greatest sorrow in the world. Hence it's called, [m] *A Mourning as for an onely son: being in bitternesse, as one that's in bitternesse for his first born: A great mourning, as the mourning* Hadadrimmon *in the valley of* Megiddo: *A mourning* * *apart.* All this to shew that godly sorrow for sinne is beyond all worldly sorrow. When *Peter* wept for his sins, (n) *he wept bitterly.* True, there may be such a sudden push of worldly sorrow for a wife, childe, &c. that may seeme greater then godly sorrow: but this sorrow lasts not like godly sorrow. So godly sorrow is greatest *intensively*, for degree; or *extensively*, for continuance. A land-flood may have a greater stream for the present, then a Spring: but the Spring sends forth more waters, because it's still running. 3. True godly sorrow is penitential, it never leaves a man till it reforme him of his sins. (o) *Godly sorrow worketh repentance not to be repented of, but the sorrow of the world worketh death.* Try now, is thy sorrow such a sorrow? Is it *sincere?* more for

m Zech. 12 10, 11, 12

* *Ille dolet vere, qui sine teste dolet.*

n Mat. 26 75

o 2 Cor. 7. 10

of-

offending God, and wounding Christ, then for any other respect. It is *transcendent?* thou canst mourn more for sin then any worldly occasion. Is it *penitential?* it hath never left thee, till it hath reformed thee. Doubtlesse this is true godly sorrow indeed.

3. *Hast thou a true change and conversion of thine heart and life from sin to God?* This the truth and life of Repentance, when it brings us to a converting change. Unchanged men are impenitent men. In repentance there's a double conversion and change wrought, *viz.* 1. *Of a mans heart and person.* 2. *Of his life and conversation.* His person and heart is brought to a new state. (p) *Make you a new heart and a new spirit*: His life and conversation is brought to a new course; (q) *That we should walk in newnesse of life.*

p Ezek. 18 31
q Rom. 6. 2

A mans person and heart is changed, when he is brought from a state of sinne to a state of grace. Now a man is brought from his carnal to a spiritual state; 1. When he is converted from the darknesse of sinne, ignorance, and spiritual misery; to the light of holinesse, knowledge, and spiritual happinesse. — (r) *To turn them from darknesse to light.* — (s) *Ye were sometimes darknesse, but now are ye light in the Lord.* 2. When he is converted and raised from death in sinne, to life in Christ. (t) *You hath he quickned, who were dead in trespasses & sins: wherein in times past ye walked.* The father said of the repenting Prodigal, (u) *This thy*

r Acts 26 18
s Eph. 5. 8
t Eph. 2. 1, 2
u Luk. 15 32

thy brother was dead, & is alive again; was lo and is found. 3. When he is converted fro the reign of sin and power of Satan to G and Christ, and brought under his dominio

x Acts 26 18 ——— (x) *To turne them from the power Satan unto God* — (y) *Ye were the servants sin, but yea have obeyed from the heart that for of doctrine which was delivered you. Being th made free from sin, ye became the servants righteousnesse.* Now we are free from t

y Rom. 6 17, 18

z Rom. 6 12, 13 reign of sin, (1.) When (z) *we obey it not in lusts.* (2.) When *we yeeld not our members weapons* or instruments *of unrighteousnesse u sin.* And we are delivered from the pow

a Eph. 2. 2 of Satan, (1) When [a] *The Prince of the a*

b 2 Tim. 2 25 *works not in us, as in the children of disobedien* (2) When (b) *we are not led captive by Satan*

c Rom. 12 1 *his will*: but resist him, and fight again him, (c) and yield up our selves wholly as s rituall sacrifices to God. Try whether thi heart and person be thus changed from t state of sin to a state of grace.

A mans life and conversation is change when he is brought from a sinful to a gracio course. Now a man is then truely a effectually brought from a sinful to a gracio course of life; 1. When he converts fro sin to Sanctity, sincerely. Forsaking sinne, b cause it is sin, and contrary to God and h holy Law: following holinesse for holine sake, because it is most agreeable to God a his Will. As *Joseph* (d) *How shall I do this gre*

d Gen. 39. 6

wic

wickedneſſe, and ſo ſin againſt God? 2. When he converts from ſinfulneſſe to holineſſe of life, compleatly. He that hates ſin, becauſe ſin, hates all ſin: and he that follows holineſſe, becauſe holineſſe, follows all holineſſe. [e] *Repent and turn from all your tranſgreſſions.* —— *Caſt away from you all your tranſgreſſions.* —*As* (f) *obedient children, not faſhioning your ſelves according to the former luſts in your ignorance, but as he that hath called you is holy, ſo be ye holy in all manner of converſation.* Yea he that truly turnes from all ſinne, turns from every ſpecial ſin, whereunto he is inclined by Nature, Calling or Temptation more peculiarly; [g] *I was alſo upright before him, and I kept my ſelf from mine iniquity.* 3. When he turnes from ſinfulneſſe to holineſſe of life; continually. Hypocrites though they ſeeme to repen, yet they [h] *are again intangled and overcome of their corruptions, turning from the holy Commandment*; as the *Dog turneth to his own vomit again, and the Sow that was waſhed, to her wallowing in the mire.* But the true Convert returns not to his vomit, but becomes (i) *dead to ſin, and alive to God through Chriſt.* Whereupon the Apoſtle thus argues; [k] *How ſhall we that are dead to ſin, live any longer therein?* And where there's no *living in ſin any longer*; there's a continual converting from ſin to ſanctity of life.

Both heart and life are converted truly unto God; 1. When we accept God as our God in Co-

e Ezek. 18 30, 31.

f 1 Pet. 1. 14, 15

g Pſ. 18. 22

h 2 Pet. 2 20, 21, 22

i Rom. 6. 11

k Rom. 6. 2

Covenant, and we become his people, accor-
ing to the tenour of the New Covenant, a
was (*l*) formerly shewed. 2. When heart an
life are acted, ruled and guided by God in
wardly and outwardly by his Spirit an
Word. Then (*m*) *we yeeld our selves unto God, a*
servants of God. And, (*n*) being *led by the Spir*
of God, we are the Sons of God. Gods (*o*) *Testi*
monies also being our delight and Counsellers
3. When heart and life tend to God as th
ultimate End. When our desires, love, delig
&c. are towards God more then to any thi
in heaven or Earth; (*p*) *Whom have I in He*
ven but thee: and in Earth there is none that
desire besides thee. And when our hearts an
affections, desire, love, or delight in oth
things in order and subordination unto Go
And when both heart and life, Persons an
Conversations are devoted unto God and t
his glory. (*q*) *Ye are bought with a price: there*
fore glorifie God in your body, and in your spiri
which are Gods.—(*r*) *None of us liveth to him*
self, and no man dieth to himself. For whethe
we live, we live unto the Lord: and whether w
die, we die unto the Lord: whether we live there
fore or die, we are the Lords. This is to be tru
ly converted in heart and life from sinne t
God.

IV. NEW OBEDIENCE, which is an immed
ate fruit & effect of *Repentance*, is another qu
lification requisite in a worthy Communican
An

l See the tryal of our right to the Lords Supper, by our interest in the New Covenant.
m Rom. 6 13, 16, 22
n Rom. 8 14
o Psal. 119 24
p Ps. 73, 25
q 1 Cor. 6 20
r Rom. 14 7, 8

And therefore in the next place consider; 1. *The Necessity of it.* 2. *The Tryal of it.*

1. **The Necessity of New Obedience,** to qualifie a Christian for worthy communicating, appears divers wayes. For,

1. Without true Obedience, (*f*) All outward Professions of Religion, seeming love to Gods Ordinances, and outward performances of services, are disregarded of God, as vain, hypocritical and abominable. (*t*) *They professe that they know God, but in works they deny him: being abominable, and disobedient, and unto every good work reprobate.* Consequently, receiving of the Lords Supper will be in vain, without new obedience.

2. The Lords Supper, being a Token and Seal of the *New Covenant,* (*u*) *The New Testament in Christs blood:* is also a Bond and Obligation to (*x*) *New Obedience,* whereby we solemnly engage our selves to fear and obey God for ever, as his Covenant-people. And as oft as we renew the Lords Supper, so oft we renew this bond of Obedience; without true Obedience, communicating is but dissembling with God.

3. In the Lords Supper we have a solemn Record and Memorial of the rarest and highest obedience in the world, *viz.* The (*y*) Obedience of Jesus Christ the only begotten Son of God, and that to the Death, for our sakes. Such obedience, of such a person, to such a death, even the death upon the Crosse, and

f See Ezek. 33.31,32 1 Sam. 15 22. Mat. 7. 26, &c.

t Tit. 1. 16

u 1 Cor. 11 25.

x Compare Jer. 31. 33 34. and 32 38, 39, 40 *with* Ezek. 11. 19, 20 and 36. 26 27.

y Compare 1 Cor. 10 16. and 11. 24, 25 *with* Phil. 2. 7, 8

all for such sinners as we are: How admirable & incomparable is that obedience! *Christ herein was so obedient, that he lost his life rather then he would lose his obedience.* Now, how can we think to meddle with this Memorial of Christs obedience for us, acceptably: unlesse we be truly obedient unto God in Christ proportionably? Or, what fellowship can obedience have with disobedience?

ℨ Ita obediens fuit, ut vitam perdidit, ne obedientiam perderet.

2. **The Tryal and Examination of New Obedience** may be according to these properties of Obedience. True Obedience is, 1. *Conscientious.* 2. *Cordial.* 3. *Transforming.* 4. *Resolved.* 5. *Compleat.* 6. *Increasing.* 7. *Continuing.*

1. *True Christian-obedience is Conscientious.* Ariseth from a conscientious respect to Gods Command, and an awful filial fear of God commanding. (a) *The End of the Commandment is Love, out of a pure heart and a good conscience.* Such the ground of *Noah's* obedience; who (b) *being warned of God touching things not seen as yet, moved with fear, prepared an Ark.* Such *Abraham's*; who (c) *followed God, not knowing whither he went*; meer conscience and awe to Gods call and command, made him obey. Such *David's*; (d) *Mine heart trembleth for fear of thee; and I am afraid of thy judgements.* —— *Mine heart standeth in awe of thy Word.* Dost thou obey in an holy awe and conscience to Gods commands, though thou hast no other motives to obedience?

a 1 Tim. 1. 5.

b Heb. 11. 7.

c Heb. 11. 8

d Psal. 119 120, 161

2. *True*

2. *True Obedience is Cordial, hearty, and affectionate.* Not an out-side, but an in-side Obedience also; not a meer superficial and complemental shew; but a reality, flowing from the inward frame of the soul, and the very heart-root. (*e*) Arising from the Inscription of the Law in the heart. (*f*) *I delight to do thy Will, O my God, yea thy Law is within mine heart.*—[*g*] *Ye have obeyed from the heart that forme of doctrine which was delivered you.* Is thine obedience from the heart-root?

e Ezek. 11 19, 20. and 36. 26, 27
f Ps. 40. 8
g Rom. 6 17

But how shall I discover whether my obedience be cordial and hearty?

Answ. Thou mayest discover the heartinesse of thine obedience, 1. By thy willingnesse to it. The Heart makes a man a Voluntier, ready and forward to all duties and performances. (*h*) *Thy people shall be willing in the day of thy power.* —(*i*) *If ye be willing and obedient.* —[*k*] *I made haste, and delayed not, to keep thy Commandments.* 2. By thy chearfulnesse in it. What is done heartily, is done chearfully, delightfully. [*l*] *I delight to do thy Will, O my God, yea, thy Law is in my heart.* *m* [*This is love, that we keep his Commandments, and his Commandments are not grievous.* *Job* was so hearty in obedience, that he esteemed Gods [illegible] *his necessary food.* Christ so delighted in obedience, that he said, [*o*] *My meat is to do the will of him that sent me, and to finish his work.* Dost thou go as cheerfully to the doing of Gods Will, as to thy meat and

h Ps. 110. 3
i Isa. 1. 19
k Ps. 119. 60
l Ps. 40. 8
m 1 Joh. 5. 3
n Job 23. 12.
o Joh. 4. 32 34.

drink when thou art hungry? 3. By thy grief at contrary courses of disobedience in others, and failings of obedience in thy self. Thus *Paul*, finding that (*p*) *when he would do good evil was present with him*: and that, however *he delighted in the Law of God touching the inward man, yet he saw another Law in his members, rebelling against the Law of his mind, and bringing him into captivity to the Law of sin*; He hereupon thus laments his failings; *O wretched man that I am, who shall deliver me from the body of this death*! And as *Paul* grieved at his own failings of obedience: So *David* at others disobedience; (*q*) *Horrour hath taken hold upon me, because of the wicked that forsake thy Law.* —And again, *Rivers of water run down mine eyes, because they keep not thy Law.* If thus thou art willing to obedience, cheerful in it, and grieved for failings; thine obedience is cordial, sincere and acceptable to God.

p Rom. 7. 21, 22, 23, 24.

q Psal. 119 23. 136

3. *True Obedience is a transforming Obedience*, mightilie altereth and changeth a man from impurity to purity, from sin to Sanctity, from Sodomites to Saints, &c. (*r*) *As obedient children, not fashioning your selves according to the former lusts in your ignorance; but as he which called you is holy, so be ye holy in all manner of conversation.* Otherwise, as *Samuel* said to *Saul*, when he bragged of his obedience: [*s*] *What meaneth then this lowing of the oxen, and bleating of the sheep, &c?* so it may be said to all dissemblers in obedience, Are you

r 1 Pet. 1. 14 15.

s 1 Sam. 15

you obedient? What meaneth then the noise of your prophanation of *Sabbaths*, of your swearing, drunkenneſſe, uncleanneſſe, &c?

4. *True Obedience is a fixed and reſolved obedience.* Like *Davids* Worthies, will break through an hoſt of Philiſtines: through an Army of difficulties, impediments and diſcouragements to the contrary. For,

No contrary commands of man ſhall deter the truly obedient from their duties. They will (t) *obey God rather then man*: when both cannot be obeyed, without croſſing each other. (t) Act. 4. 19 and 5. 29

No ſtream of the multitude, or current of corrupteſt times wherein they live, ſhall bear them down from their obedience. (u) *Joſhuah and his houſe will ſerve the Lord*, though all *Iſrael* ſhould ſerve Idols. And *Noah* was (x) *upright with God*, when the whole world was overſpread *with violence*, and *all fleſh had corrupted his wayes*. (u) Joſh. 24. 15. (x) Gen. 6 9 and 7. 1.

No worldly profits, advantages, or priviledges ſhall bribe them from their obedience. (y) *Abraham* will obey and *follow God*, though he forſake all the benefits and contentments of his Native Countrey, and of his fathers houſe; not knowing where his lot ſhould fall. (y) Heb. 11. 8.

No carnal diſputes of reaſonings with fleſh and blood ſhall diſſwade them. (z) *Noah* might have raiſed many Objections againſt that ſtrange attempt of building an Ark, a work of 120. yeares continuance; but *Noah* waves diſpu- (z) Heb. 11. 7

disputing, and falls to building his Ark, which God commanded. (a) *Paul* lately a Persecutor, and but newly converted, receives command to be a Preacher to the Gentiles; *immediately he conferred not with flesh and blood*, (though he might have made multitudes of objections) but went into *Arabia*, and fell close to his Masters work.

a Gal. 1. 15. 16, 17

No flood of natural affections (which oft-times prove most dangerous stumbling-blocks to well-doing) shall drown or conquer their obedience. As in (b) *Abraham*; when *Sarah* desired him but to cast out *Ishmael* the son of the bond-woman, the thing was grievous in his eyes: yet when God commands him to sacrifice *Isaac* as a burnt-offering, (though the son of the free-woman, his only son, the son of his old age, his son whom he loved, the son of the Promise, in whom all the Nations of the earth should be blessed:) he goes about it readily, and (never acquainting *Sarah*, lest she should hinder his obedience,) he travelled three dayes journey to effect it.

b Gen. 22 throughout with Heb. 11, 17, 18 19.

Thus the (c) *Levites* did execution, according to Gods Command by *Moses*, upon them that had sinned in the idolatrous Calfe of *Aaron*, without favour or affection to brethren or kindred. Hence *Levi* is so commended; (d) *Who said unto his father, and to his mother I have not seen him; neither did he acknowledge his brethren, nor knew his own children; for they have observed thy Word, and*

c Exod. 32.

d Deut. 33. 9.

kept

kept thy Covenant. Natural affection is ſtrong; but ſupernatural obedience is ſtronger.

Finally, no terrours of threats, reproaches, afflictions, bonds, impriſonments, or death for obedience, ſhall deter and fright them from their obedience. *Paul*(e) profeſſes to worſhip God according to the way of Chriſtianity, though it was reproached with the brand of *Hereſie.*(f) *The Holy Ghoſt in every city, witneſſed that bonds and afflictions abode* Paul; yet ſaith he, *None of theſe things move me, neither count I my life dear unto my ſelf, ſo that I might finiſh my courſe with joy, & the Miniſtry which I have received.* And when for fear of bonds, *Paul* was importuned with tears not to go up to *Jeruſalem*: He answereth, (g) *What mean ye to weep and to break mine heart? for I am ready not to be bound only, but alſo to die at* Jeruſalem, *for the Name of the Lord Jeſus.* And when thoſe(h) three heroick-ſpirited Jews were threatned by King *Nebuchadnezzar* to be caſt alive into the burning furnace, ſeven times hotter then uſual, if they would not worſhip his golden Image; they anſwer, *Our God whom we ſerve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O King. But if not, be it known unto thee, O King, that we will not ſerve thy gods, nor worſhip the golden image which thou haſt ſet up.* Their bodies ſhall rather burne to aſhes, then they will

e Acts 24 14.

f Acts 20 23,24

g Acts 21 12,13

h Dan. 3. 14 10,19

(contrary to Gods command) bow to his Idols.

Hast thou now such a well-resolved obedience?

3. *True obedience is compleat.* Its compleat two wayes, *viz.* 1. *Partly* in respect of the *subject*, or heart-obeying. A man truly obedient, obeys with an entire heart and perfect spirit: [i] *I will keep thy Precepts with my whole heart.* 2. *Partly* in respect of the *object*, or Commandments obeyed. A man truly obedient doth not indent, pick and chuse: These commands he will obey, not those: the first Table, but not the second, &c. but will obey all, will have a respect and a regard to all. As [k] *Caleb* and *Joshuah*, who *followed the Lord fully*. They were thorough-paced in their obedience. And as *David* (l) *Then shall I not be ashamed when I have respect unto all thy Commandments.*

6. Finally, *True obedience decays not, but is growing and lasting.* Growing, as in *Thyatira* whose (m) *last works were more than the first.* Lasting also, and constantly continuing; as in *David*, (n) *I have enclined mine heart to do thy statutes alway even unto the end.* — *My soul breaketh for the longing that it hath unto thy judgements at all times.* — *Teach me, O LORD, the way of thy statutes, and I shall keep it unto th end.* False obedience decayes and dies. Thus thou mayest try the truth of thine obedience.

i Ps. 119. 35. 69

k Num. 14 24, & 32. 12. Deut 1.36 Josh. 14.8 9, 14.

l Ps. 119. 6

m Rev. 2. 19.

n Ps. 119 112 20 33

V. LOV

V. LOVE is another ſpecial qualification of a worthy Communicant, fitting for due receiving of the Lords Supper. Touching which we ſhould aforehand examine our ſelves. Now becauſe in this Ordinance we have (o) Communion, not only with Chriſt, as our Head, but alſo with one another, as fellow-members: Therefore we are to be furniſhed with, and to examine our ſelves of a twofold love, *viz.* 1. *Love to Chriſt.* 2. *Love to Chriſtians.*

(o) 1 Cor. 10, 16, 17

Love to Chriſt. Touching which conſider diligently: 1. *The need that Communicants have of it.* 2. *The trial they may make of it.*

1. *The neceſſity of our true love to Chriſt*, before we communicate, and as a qualification for receiving the Lords Supper, appears upon theſe following conſiderations.

1. They that do not truly love Jeſus Chriſt, are under one of the heavieſt and bittereſt curſes of God in the whole Bible. (p) *If any man love not the Lord Jeſus Chriſt, let him be Anathema Maranatha.* Herein note, 1. The ground or cauſe of this curſe; The *not loving of Jeſus Chriſt.* He ſaith not, if any man hate the Lord Jeſus Chriſt, or reproach him, or blaſpheme and curſe him, or perſecute him, &c. but that which is far leſſe, *If any man love him not.* The bare want of this affection to Chriſt, is enough to ſeparate from Chriſt. 2. The nature of the curſe;

(p) 1 Cor. 16. 22.

Let

Let him be Anathema Maranatha. These two words are of two several languages, both denoting a curse; To intimate, this is a double, a peremptory and bitter curse: as ¶*Pharaohs dreams* were doubled for the greater certainty. *Anathema* is a Greek word, and elsewhere is translated, *Accursed*: (r)*If any man preach any other Gospel to you,—— let him be Anathema*; or, *let him be accursed*; as if he should say, *Let him be devoted*, viz. *to the devil, & separated from Christ and his Churches Communion. Maranatha*, some learned Writers take (as * *Beza* observes) to be a Syriack word.* *Calvin* seems not so well satisfied with their judgment. * Others count it a *Chaldee* word, yet used in Hebrew, and known familiarly even among the Greeks. It seems to be compounded of three words, *Mara na atha*, that is, *Our Lord cometh.* As intimating that such as were under this curse, were given up and reserved to the Lords coming, to be judged by him. That they are to expect nothing but the terrible coming of Christ to take vengeance of them. And that Prophecy of *Enoch* seems to allude to some such curse; (s) *Behold, the Lord cometh with ten thousands of his Saints, to execute judgement upon all, and to convince all that are ungodly among them, &c.* * *Beza* thinks this answers to the heaviest curse among the Jews; They * had divers degrees of Excommunication: first their נדוי *Niddui*. Secondly, their חרם *Cherem*, that is,

¶ Gen. 41 32.

r Gal. 1. 8, 9.

* *Bez. Annot. in* 1 Cor. 16. 22.

* *Calv. Com. ibid.*

* *Buxtorf. Lexic.*

s Jude v. 14, 15

* *Bez. Annot. in* 1 Cor. 16 22

* *Elias* in *Tisbite*, saith, That there were three kinds of Excommunication, *Niddui*, *Cherem*, and *Schammata*. *Niddui*, is a casting out; but if he be not converted, they smite him with *Cherem*: and if neither make

Anathema. This their *Cherem* was either the imple and ſingle *Anathema*: or their שמתא *Schamata*, or *Maranatha*. *Paul* therefore ot contenting himſelf to ſay, *Let him be Anathema*, he adds, *Maranatha*, to denote the ehemency and grievouſneſſe of the curſe. Oh what a terrible curſe is this! 3. The extent of this curſe, *If any man*. As if he aid, let it be who it will that loves not Chriſt, ew or Gentile, bond or free, Maſter or ſervant, rich or poor, young or old, King or eggar, that loves not Chriſt, (underſtand it ſpecially of them within the viſible Church) et him be utterly accurſed. Now if the Nonlovers of Chriſt be thus under this curſe, how an they poſſibly come to the Lords Supper, o remaining without true love to Chriſt, but e abominable to him?

2. The Lords Supper is a ſweet love-token etwixt Chriſt and his Church: Chriſt and his embers. Herein they mutually ſeal up their eciprocal affections to each other. What ove doth Chriſt herein ſignifie, ſeal, and xhibit to us; As is every way evident: The time of inſtituting this Ordinance ſpeaks ove: It was(t)*in the ſame night in which he as betrayed*. How warm were his affections ven then to us, when within a few houres fter that, he was to poure out his warmeſt earts blood for us? even then he was ſo indful of his Church, as to leave her this arewel-Token, and Legacy of his Love; that

him repent, they *ſchammatize* him.

One ſaith, That our Suſpenſion from the Sacrament anſwereth to their *Niddui*; Our Excommunication to their *Cherem*; And the *Anathema Maranatha* to the *Schammata*. *Corn. Bertram. de Reſp. Ebræ. c. 7.*

See *Mr. G. Gilleſpie's Aarons Rod, &c. Book* 1. *ch.* 4. *p.* 44, 45, &c.

t 1 Cor. 11 23.

that she might never forget his love. 2. The mysteries tendred in this Ordinance speak love: Here's *Christs body*, not whole, but broken; *Christs blood*, not as in his veins, but shed and actually severed from his body; and these represented under the familiar elements of bread broken, and wine severed from the bread: and all this for us sinners. What (*u*) greater love can be imagined then to die for sinners? 3. The benefits intended us by this Ordinance also, speak love abundantly. For, why was it appointed? but for nourishing our faith, and all the graces of the inward man; for assuring us of the remission of our sins; for stablishing our interest in the New Testament, and all its promises and priviledges; for endearing us more and more to Christ, and to one another in spiritual Communion; and for perpetuating the memorial of Christs death, and love to us, till his second coming? O what a torrent of love flows towards us from Jesus Christ, in this sacred channel of the *Lords Supper*! Now shall we come to Christs *Banquet of love*, his true *love-feast* indeed, and have no *love* to Christ? Shall Christ come to seal such love to us: and shall not we reciprocally seal love to him? Surely then we shall be but dissemblers, and *Judas's* when we come to his Table.

u Rom: 5. 6 John 3. 16 Rom. 8. 32 1 Joh. 3. 16.

Thus of the necessity of our true love to Christ, for worthy communicating.

2. *The Tryal and Examination of the truth of*

our

r love to Christ, may be dispatched, 1. *By e grounds.* 2. *By the degrees.* 3. *By the pro-rties of true love to Christ.*

1. The grounds and causes of our true love Christ, are especially these three, *viz.* *Christs Amiableness.* 2. *Faith in him.* 3. *Ex-rience of him.*

(1.) The Amiableness and Lovelinesse of hrist, is that attractive loadstone that drawes e hearts and affections of his people after im. Christ is most lovely, both in his per-n, offices, and the benefits of his offices. e is (*x*) *fairer then the sons of men, grace is pou-d into his lips.*—(*y*) *As the apple-tree among e trees of the wood: so is Christ among the ns.* —(*z*) *He is the Rose of Sharon*, the fair-t: *The Lilly of the Valleys*, the sweetest. (*a*) *He is white and ruddy, the chief among thousand.* See there how admirably the urch paints him out, and concludes with ese words, (as if all particulars came short him,) *His mouth is sweetnesses, yea, whole he delights*, (as the Hebrew phrase signifies,) *is is my beloved, and this is my friend, O ughters of Jerusalem.* Now as lovelinesse eeds and enciteth love: so Christs most of ; Because his lovelinesse surpasseth all. o sooner had the Church described and laid en Christs beauty and lovelinesse to the ughters of *Jerusalem*, but presently they taken and enflamed with him: and they quired after him; [*b*] *Whither is thy beloved gon?*

x Ps. 45.2
y Cant. 2.3
z Cant. 2.1
a Cant. 5. 10. *to the end.*
b Cant. 6.1.

gone? O thou faireſt among women; whither thy beloved turned aſide? that we may ſeek h with thee. Doſt thou love Chriſt for his love neſſe? not for his loaves, or for his bag, for the worldly advantages thou mayeſt ha by him: but for his excellency, beauty, a ableneſſe, &c. This is to love Chriſt ari for this is to love Chriſt for Chriſt, this is love Chriſt for himſelf.

(2.) Faith in Chriſt is another cauſe of t love to Chriſt. *Peter* ſpeaking of Chriſt ſai

c 1 Pet. 1. 8 (c) *Whom having not ſeen, ye love: in wh though now ye ſee him not, yet believing ye joyce with joy unſpeakable, and ful of glory.* S ing breeds loving, but here's a loving witho corporal ſeeing: A loving of Chriſt wh ariſeth from believing in him; And ſuc loving as increaſeth to rejoycing, and t rejoycing both unſpeakable and glori Faith ſees not at all: and yet beſt of all. N at all, *corporally*; beſt of all, *ſpiritually*. Fa ſees Chriſt enthroned at Gods right ha ſending down his Spirit, ruling all things his Churches good, preparing Heaven for and haſtening to come to judgement, a fetch his Church and members home to hi ſelf, to be ever with the Lord, Chriſt was ways lovely even in his humiliation: thrice ſo lovely now in his exaltation. Fa eyes this inviſible lovelineſſe of Chriſt cle ly: and draws the heart to love him e tirely.

(3) E

(3.) Experience of Christ, or experimental acquaintance with him, enkindleth true love unto him. A spiritual savour of Christs fragrancy, a spiritual taste of his sweetnesse: is enough to ravish the soule with him. (*d*) *Because of the savour of thy good ointments, thy name is as ointment poured forth, therefore do the Virgins love thee.* Christs *good ointments*, are the graces and gifts of the Spirit, wherewith as Mediatour he was (*e*) *anointed above all his fellows*; which oyle of gladnesse in some sort runs down to all his members, yea, to the very border of his garment. His *Name* is either (*f*) doctrine, or any other attributes, titles, &c. of Christ, whereby he makes himself known, as a man is known by his name. Now these *ointments poured forth*, made known, to send abroad such a sweet sent and savour of Christ, that all who experimentally savour them indeed, cannot chuse but love Christ with a chaste Virgin-love. The Church saith, (*g*) *I sate down under his shadow with great delight, and his fruit was sweet unto my taste. He brought me to the banqueting-house, and his banner over me was love.* (Here's her heavenly experiences of Christ.) *Stay me with Flaggons, comfort me with Apples, for I am sick of love.* Here's her love to Christ flowing from that experience. Yea, she is so transported with love to him, that she calls hastily for cordials to keep her from fainting and swooning, being love-sick for Christ) Thus the Penitent wo-

d Cant. 1. 3

e Psal. 45

f Compare Isa. 42. 4 with Mat. 12, 21

g Cant. 2. 3, 4, 5

woman in the Gospel had much experience of Christs rich grace and mercy to her in pardoning her many sins; therefore (*h*) *she loved him much*, and she testified it most affectionately; she *stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with ointment.* But the Pharisee, that at that time had invited Christ, having no such spiritual experience of Christ, testified no such love to Christ. Christ saith to him; (*i*) *Simon, seest thou this woman? I entred into thine house, thou gavest me no water for my feet: but she hath washed my feet with teares, and wiped them with the hairs of her head. Thou gavest me no kisse, but this woman since the time I came in, hath not ceased to kisse my feet. Mine head with oile thou didst not anoint; but this woman hath anointed my feet with ointment. Wherefore I say to thee, her sins, which are many, are forgiven: For she loved much.* Without spiritual experience of Christ, who can love him? And who can chuse but love him, that have true experience of him?

b Luk. 7. 38

i Ver. 44, 45, 46, 47.

Doth thy love to Christ arise from these grounds? Thou lovest Christ, because *he is lovely*; because *thou believest in him*; because *thou hast such experience of him.* This is well-grounded love to Christ.

2. The Degrees or Gradual steps by which our true love to Christ riseth, and by which it may

may be tryed, are principally these three, *viz.*
1. *A Benevolent affection, or Good-will to Christ.*
2. *A fervent desire, and longing after Christ.*
3. *A contented Acquiescence, or Delight in Christ.*

(1) *A Benevolent affection, or Good-will to Christ*, is a first degree of love to Christ. Christs excellency and lovelinesse aright apprehended makes us have high and precious thoughts of him, and beare great good-will to him, to his Glory, to his Truth, to his Cause, to his Ordinances, to his Church, &c. to have them advanced, promoted, and exalted every where. Yea, makes us content to be abased, that Christ alone may be exalted; to be disgraced, that Christ alone may be honoured; to be eclipsed, that Christ alone may shine; to be as nothing, that Christ alone may be all. Thus *John* Baptist testified his love and respect to Christ, when the Jews came to *John*, and seemed to be troubled that Christ should be so followed. (*k*) *Rabbi, he that was with thee beyond* Jordan, *to whom thou bare'st witnesse, behold, the same baptizeth, and all men come to him.* Hereupon *John* answered, to this effect; (*l*) That Christs authority was from *Heaven.* That himself was not the Christ, but his Harbinger sent before him. That Christ was *the Bridegroom*, and *John* but the *Bridegrooms friend, rejoycing greatly at the Bridegrooms voice.* That Christ must *increase*: himself must *decrease.* That Christ *coming from above*, from

k Joh. 3. 26

l Joh. 3. 27 to 30.

heaven, *is above* all: himself being *of the earth is earthly, and speaketh of the earth.* Thus *Nicodemus* [m] though a stranger to the mystery of Regeneration, yet having some seeds thereof sown in his heart, expresses his benevolent affection to Christ, *in that he came to Jesus by night*, acknowledging him to be *a Teacher come from God*, because of his Miracles. Thus *Paul* shewed his good will to Christ, counting (n) all his Pharisaical excellencies and perfections losse, yea and *all things but dung, for the excellency of the knowledg of Christ*, and *for the winning of Christ.*

(2) *A fervent desire and longing after Christ*, is a second degree of true love to Christ. Love pants after enjoyment of the object beloved: so love to Christ breaths after union to him, and more full communion with him. This is called *love of union*, as the former *love of benevolence* or *well-willing*. Thus the Church of the Jews loving Christ, longs for his incarnation and the sweet kisses of his Gospel-doctrine and dispensation; (o) *Let him kisse me with the kisses of his mouth: for thy love is better then wine.* And again; (p) *O that thou wert as my brother, that sucked the breasts of my mother!* that is, O that thou wert as my natural brother, revealed in humane nature! And because her love to Christ was impatient of delay, and thirsting after full enjoyment of him in heaven, she cries to him; [q] *Make haste my beloved, and be thou like to a Roe, or to a young*

m Joh. 3. 1, to 11.

n Phil. 3. 7 8, 9

o Cant. 1. 2

p Cant. 8. 1

q Cant. 8. 14

young Hart upon the mountain of spices. Make all haste upon the heavenly mountaines, to come and fetch me home to thy selfe, that I may ever be with the Lord. And it is the periphrasis of Christs lovers, [r] *that they love his appearing*; they love and long for his coming to judgment; (s) *The Spirit and the Bride say come.* —— *Christ saith, Surely I come quickly.* Every true Christian answers in the desires of his soul, *Amen. Even so come Lord Jesus.*

[r] 2 Tim. 4. 7

[s] Rev. 22. 17, 20.

(3) *A contented Complacency, and satisfied delight in Christ enjoyed* is the third and highest degree of love to him. And as the enjoymen of Christ is more or lesse perfect: proportionably the complacency or resting satisfied in him is more or lesse compleat. There's true delight in Christ enjoyed in this life: full delight in Christ enjoyed in heaven. When the Church after a desertion, found Christ again, how was she contented and satisfied with him! She saith; (t) *I found him whom my soul loveth: I held him, and would not let him go, until I had brought him into my mothers house, and into the chamber of her that conceived me. I charge you, O ye daughters of* Jerusalem, *by the Roes and by the hindes of the field, that ye stir not up, nor awake my love, till he please.* Having regained Christ, she holds him fast in the arms of her affections, she brings him into the chambers of more intimate communion, she forbids all disturbance to her enjoyment of him. All which expresse her Com-

[t] Cant. 3. 2, 3, 4, 5.

placency and sweet Contentment in him: her restlesse desires were now stilled and satisfied. And after another desertion, finding Christ, she thus declares her acquiescence in him found; (*u*) *I am my beloveds, and my beloved is mine.* As if she had said; Now that I have found Christ whom my soul loves, I have enough, my heart is filled brim full with him, I desire no more.

u Cant. 5 *Compared with* Cant. 6.3.

Hast thou now such *A good-will to Christ*, Such a *fervent restlesse desire* after him, that thou mayest enjoy him: and such an *Acquiescence, Complacency* and *satisfying delight* in the enjoyment of him? how can this be other then sincere love to him?

3. Finally, the Properties of true Love to Christ are the best way whereby you may examine your Love unto him. True love to Christ is, 1. *Obediential.* 2. *Transcendent.* 3. *Breathing after more evidence and assurance of Christs love.* 4. *Accepting Christs rebukes.* 5. *Sincere.* And 6. *Constant.*

(1) *Obediential.* True love to Christ, makes obedient to Christs commands in his Word: yea to all his commands. Christ saith; (*x*) *If ye love me keep my Commandments.* And again; *y*) *He that hath my Commandments, and keepeth them, he it is that loveth me.* And farther; (*z*) *If ye keep my Commandments, ye shall abide in my love: even as I have kept my Fathers Commandments, and abide in his love.* ——— *Ye are my friends, if you do whatsoever I command you.*

x Joh. 14. 15
y Verse 21
z Joh. 15 10, 14.

What

What childe can truely love his father, what ſervant his maſter, &c. but he will be obedient to him? What Chriſtian can truely love Chriſt, but he will chearfully and univerſally obey Chriſt? (a) *The love of Chriſt conſtraines us*, ſaith the Apoſtle. Both Chriſts love to us, and our love to Chriſt, compel us with ſuch a ſweet force, that we obey him, & cannot chuſe but obey him. Doſt thou thus obey Chriſt and keep all his Commandments? then thou truly loveſt him. But contrariwiſe they who are not obedient and ſubject to Chriſt, are farre from loving Chriſt indeed. Chriſts counts [b] *them his enemies, that would not have him to reigne over them.* And ſaith; [c] *He that loveth me not, keepeth not my ſayings.*

a 2 Cor. 5 14

b Luk. 19 14, 27

c Joh. 14. 24

(2) *Tranſcendent.* True love to Chriſt tranſcendeth and ſurpaſſeth all other love. The love of father, mother, wife, ſonne, daughter, brother, ſiſter, yea and of a mans own life alſo muſt give place to this love of Chriſt. Chriſt muſt be loved above them all; yea, all they muſt be *hated in compariſon* of Chriſt. Chriſt himſelf ſaith; (d) *He that loveth father or mother more then me, is not worthy of me: and he that loveth ſonne or daughter more then me, is not worthy of me. And he that taketh not his croſſe, and followeth after me, is not worthy of me.* And elſewhere; [e] *If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and ſiſters, yea and his own life alſo, he cannot be my diſciple. And*

d Mat. 10 37, 38

e Luk. 14 16, 27, 10 34

whosoever doth not bear his cross and come after me, cannot be my disciple. Not that we must *properly* hate our allies and life: but *comparatively* we must hate them; That is, we must love them lesse then Christ. Christ must sit in the throne of our hearts and affections, and all these must sit below at his footstool. Thus those Martyrs are commended, that for the love of Jesus, (f) *They loved not their lives unto the Death.* Excellently *Ignatius*, * *Now begin I to be a disciple. I zealously affect nothing of visibles or invisibles, that I may obtain Jesus Christ. Let fire, and the crosse, and the joynrising up of wilde beasts, the dissections, separations, dissipations of my bones, cutting in pieces of my members, dissolution of my whole body, & the punishment of the Devil come upon me, only that I may win Jesus Christ.* Notably *Paul*, (g) *I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.* Dost thou bear such fervent, transcendent, warme affection to Christ, that thou wouldst be content to part with all, rather then part with him?

f Rev. 12. 11

*Ignat. Ep. ad Roman. p. 86. Edit. Oxon. 1644.

g Acts 21 13

(3.) *True love to Christ, breaths after more assurance and evidence of Christs love to the soul.* They who dearly love Christ, long to have Christs love more comfirmed, sealed, and manifest to them. A true taste thereof is so sweet and pleasant: they desire a full draught. A glimpse of it is so delectable, they desire still a fuller view, and manifesta-

tion.

tion. The more they love Christ the more they desire to be loved of Christ. And they have a kinde of holy jealousie; lest Christ should not love them so as they desire. Love is a greedy affection still coveting after more love. Thus the Church saith to Christ; (*b*) *Set me as a seal upon thine heart, as a seal upon thine arme: for love is strong as death, jealousie is cruel as the grave; The coals thereof are coals of fire, which hath a most vehement flame.* Here's her request: and the reason of it. Her request, To be *set as a seale upon his heart and arme.* (*i*) *Sealing* is for ratification, confirmation or sure-making of any thing. *Setting the Church as a seale upon Christs heart and arme*, seemes to imply, A confirming and stablishing of her in Christs inward affection, and his outward expression or manifestation thereof to her. This probably alludes to the High Priest of old, who did (*k*) *bear the names of Israel engraven on stones upon his heart and shoulder for a memorial before the Lord.* She desires that she may be deeply engraven in Christs heart, in Christs love; and may be assured hereof also by the expression of his love to her. Here's her request. The reason of her request is drawn from the vehemency of her love to Christ, ready to overcome her, as death: to swallow her up, as the grave: and to consume her, as a burning flame: if Christ do not support and comfort her with his love, bring her closer to his heart, and manifest

b Cant. 8. 6

i 2 Tim. 2 19. Neh. 9 38. Rom. 4. 11

k Exod. 28 11, 12, 21, 29

his affection to her. She should even die and perish through love, if she might not be beloved. Dost thou thus long to be *set as a seal upon Christs heart and arme*, through thy love unto him.

(4) *True love to Christ accepts of his rebukes.* Peter had thrice denied Christ a little before his death; Christ appearing to his disciples after his resurrection, (*l*) thrice asks *Peter, Lovest thou me?* By this *threefold question*, secretly (as it were) reproving *Peter* his *triple denial*, and giving *Peter* occasion to testifie his repentance by his *thrice professing his love to Christ*, whom he had *thrice professedly denied*. As *Augustine* saith,* *A threefold Confession is added to his threefold Denial: that his tongue might not lesse serve his love, then his fear.* —— *He was puffed upon by presuming, cast down by denying, purged by weeping, proved by confessing, and crowned by suffering.* Now *Peter* thus *proved*, and tacitely *reproved*, yet hates not Christ reproving, but loves him, and thrice professes his loue to him, twice appealing to Christ (who knew his heart) in these professions. Thus he accepts his rebukes but they that cannot beare Christs rebukes thereby they testifie their hatred to Christ

l Joh. 21. 15, 16, 17

* *Redditur negationi trinæ trina confessio, ne minus amori lingua serviat, quam timori; & pius vocis elicuisse videatur morsimminens, quam vita præsens.* —— *Hinc invenit exitum ille negator & amator; præsumendo elatus, negando prostratus, flendo purgatus, confitendo probatus, patiendo coronatus hunc invenit exitum, ut pro ejus nomine perfecta dilectione moreretur, cum quo moriturum perversa festinatione promiserat.* Aug. Tract. 123 in Evang. Joan. p. 566. A. C. Basil. 1569.

Chri

Christ said to his unbelieving brethren; *The world cannot hate you, but me it hateth, because I testifie of it, that the works thereof are evil*, Joh. 7.7.

(5) *Sincere.* True love to Christ is upright, (*m*) *without guile*, dissimulation or hypocrisie. (*n*) *The Virgins love thee.* They love Christ with chaste, undefiled, undivided Virgin-affections. And again (*o*) *The upright love thee.* Hebr. *uprightnesses love thee. Uprightnesses*, being put for *upright ones*: the abstract for the concrete. Or, *they love thee in uprightnesses*, that is, *most uprightly*; As the Hebrew may bear, and the margin in our English Bibles intimateth. Thus *Peter* evidenced the integrity of his love to Christ, when he even appealed to Christ himself, that he loved him; (*p*) *Thou knowest all things, thou knowest that I love thee.* The Elect love Christ for himself, for his (*q*) odoriferous ointments, for his fragrant name: therefore they love him sincerely. The love that carnal men bear to Christ, is for carnal respects, (*r*) *for his loaves, &c.* or they love him only in word and tongue, in forme and complement, as *Judas* when he kisseth him: but they love him not really and cordially, in deed and in truth.

(6) Finally, *Constant.* True love to Christ is a long-lasting, ever-living, and continuing love. Not like *Jonas* his gourd, that comes up in a night, and vanishes in a night; but like heart of Oake or Cedar, not subject to putrefaction

m Joh. 7.7

n Cant. 1.3

o Cant. 1.4

p Joh 21. 16, 17

q Cant. 1.3

r Joh. 6.26

faction. (s) *Grace be with all them that love the Lord Jesus Christ in incorruption.* For so the Greek word may, (as * *Beza* observes) be more exactly translated, then, *In sincerity*. Whereby the Apostle intimates that true love to Christ is not liable to corruption, putrefaction or decay: but still continues constant. Yea the flames of true love to Christ are so hot, that no waters of affliction can quench it, no floods of persecution can drown it. (t) *The coals thereof are coals of fire which hath a most vehement flame, Many waters cannot quench love, neither can the floods drown it.* Persecutors have taken away the *Martyrs lives for Christ*, but could never destroy the *Martyrs loves to Christ*. Therefore that love to Christ, that fadeth and dieth, especially when trouble and persecution ariseth because of the Gospel, like the withering affections of the (u) *stony ground-hearers*, is but a counterfeit love, a meer empty shadow that vanished away.

By these properties, thou mayest discover thy love to Christ.

II. **Love to Christians** is another branch of that love which is requisit as a previous qualification, fitting persons for worthy receiving of the Lords Supper, and to that end to be examined before we come. Touching this note, 1. *The necessity of it.* 2. *The tryal of it.*

1. The Necessity of love to Christians, of Brotherly Love, in order to worthy communicating,

s Eph. 6. 24

Bez. Annot. in loc. ἐν ἀφθαρσίᾳ.

t Cant. 8. 6, 7

u Mat. 13 21. Luk. 10 13

ng is exceeding great. And when ever more ceſſary then in our days, wherein *the love of any* both to Chriſt and Chriſtians is *waxen old*! what diſaffections, diviſions, rents, re-lings, evil ſurmizings, wrath, clamour, bitter-neſſe, and odious diſtempers are crept in a-ongſt brethren in this Nation more then e-er! High time therefore now to cry out, here is the Spirit of love? now to endeavour e recovery of this fainting, ſwounding and ing affection. But here the neceſſity of it is nly to be preſſed in reference to the Lords pper. To that end ponder ſeriouſly upon eſe enſuing conſiderations.

1. He that truely loves not his brother, that nly loves not a Chriſtian, is a meere carnal an. For he is in his natural darkneſſe; and alks therein. He is ſpiritually dead, and in ods account *A Murderer* of his brother; r there is *hand-murder*, by ſhedding mens lood: *Tongue-murder*, by cruel reproaches, c. *Heart-murder*, by cauſeleſſe anger and atred. (x) *He that ſaith he is in the light, and ateth his brother, is in darkneſs even until now. He that loveth his brother abideth in the light, there is none occaſion of ſtumbling in him. But he that hateth his brother is in darkneſſe, and walketh in darkneſſe, and knoweth not whither he goeth; becauſe that darkneſs hath blinded his yes.* —— And again it is ſaid, (y) *He that loveth not his brother abideth in death. Whoſoever hateth his brother is a Murderer: and ye know, that*

x 1 John 2 9, 10, 11

y 1 John 3 14, 15.

that no murderer hath eternal life abiding him. Now he that is a meer carnal man, his carnal darkneſſe, ſpiritually *dead in ſin: murderer without eternal life abiding in him* Cannot poſſibly performe any true ſervice to God: And conſequently not rightly receive the Lords Supper; which is to be managed with more then ordinary abilities. God tells the Jews that all their duties and ſolem ſervices were abominable to him, becau

ץ Iſa. 1. 15 (z) *their hands were full of blood.* And Pa

a Rom. 8. 8 ſaith, [a] *They that are in the fleſh cannot plea God.* Wherein can they not pleaſe him? Ne ther in their perſons, nor in any of their pe

b Mar. 12 33, 34, 35. formances whatſoever. They are [b] *bad trees, cannot bring forth good fruit*; for ſuch as is t tree, ſuch is the fruit. Such as is the treaſu *of the heart*, ſuch are the things brought o of that treaſury. *An evil man out of the t treaſury of his heart bringeth forth evil thi* only.

2. No gifts or duties though never ſo e cellent in themſelves, are of any conſequen at all in the ſight of God without brother love. *Paul* ſaith; (c) *Though I ſpeak with t*

c 1 Cor. 13 1, 2, 3. *tongues of men and Angels, and have not ch rity, I am become as ſounding braſs or a tinkli cymbal. And though I have the gift of prophec and underſtand all myſteries, and all knowledg And though I have all faith, ſo that I could r move mountaines, and have no charity, I am n thing. And though I beſtow all my goods to fe*

*e poor. And though I give my body to be burn-
, and have not charity, it profiteth me nothing.*
ere he instanceth in three sorts of eminent
fts, tongues, prophecy, and faith of mi-
cles: and in two sorts of most admirable
ts or duties, greatest liberality to the poore,
d even martyrdome it selfe for the truth,
t all these nothing without charity to the
thren. So proportionably, the receiving of
e Lords Supper, though never so often, is
thing without brotherly love. Remark-
le is that of our Saviours to this effect, ha-
g reproved unbrotherly affections and
rds as a kinde of murder; (*d*) *If thou bring
y gift to the Altar, and there remembrest
t thy brother hath ought against thee: leave
re thy gift before the Altar, and go thy way,
t be reconciled to thy brother, and then come
offer thy gift.* Christ makes no reckoning of
e most *religious actions*; if there be not true
therly affections. Therefore he requires bro-
tly love and reconcilement first to be en-
voured, before sacrifice to God be pre-
red.

dMat. 5. 23 24

3. The Lords Supper is a Sacramental Seal
d Token not only of our Communion with
rist, but also of our communion with his
mbers, of our fellowship with the Saints.
is the Apostle clearly intimates, saying,
*For we being many are one bread, and one bo-
: for we are all Partakers of that one bread.*
at is, we that partake that one bread in
the

e 1 Cor. 10 16, 17.

the Lords Supper, made up of many grai
of corne; are mystically one with each oth
in Christ, though we be many. We all a
but one bread, though many graines; o
body, though many members. Such is o
Union and Communion with one anothe
confirmed in this Ordinance. Now witho
true brotherly (*f*) *Love, which is the b*
of perfectnesse among brethren, we shall b
deal hypocritically in the Lords Supper, p
fessing Union and Communion with the b
thren, to whom we have no true love, whi
is the bond of this Union and Comm
nion.

f Col. 3. 14

4. The Lords Supper was ordained to co
firme unto us Gods remission of our sin
in Christs blood. For, in the institut
Christ saith of the cup, (*g*) *This is my blood*
the New Testament, which is shed
many for the remission of sins. That is, this w
in the cup is a signe and seale of my blood
the New Testament, shed for obtaining
mission of sins to many, even to all the
lect. So that Christs blood and remission
sins purchased thereby, are signified and se
ed to us in the Lords Supper. Now we c
not have Gods pardon of our sinnes swe
and comfortably by this Ordinance or any
ther assured to our consciences, unlesse
have true brotherly love, and exercise it
in forgiving one another our trespasses,
mutual injuries that may fall out. Up
th

g Mat. 26 28

those termes Christ taught us to pray for pardon; (*h*) *And forgive us our debts as we forgive our debtors.* For confirmation of which petition Christ adds; (*i*) *For if ye forgive men their trespasses, your heavenly father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.* And Christ farther shews in an eminent Parable to this purpose, (*k*) That if we forgive not to one another our small debt *of an hundred pence*, we cannot expect that God will remit our great debt to him of *ten thousand talents.*

h Mat. 6. 12 Luk. 11. 4

i Mat. 6. 14 15

k Mat. 18 23. to the end of the Chap.

5. Finally, to come to the Lords Supper, without true brotherly love, with divided, uncharitable, unbrotherly hearts, is most unsutable and disgraceful both to Christ and his Supper. 1. *To Christ*, because he is one, and unites all his members to himself as Head, and to each other as fellow-members, in one mystical body. 2. *To the Lords Supper* also, for that's a bond of our Union and Communion with Christ, and with one another as his members. Now how can we draw neere to Christ this *uniting Head*, or to the Lords Supper this *uniting Ordinance*, without brotherly love and union? but we crosse and dishonour both; In these respects true brotherly love is necessary before we communicate, to fit for worthy receiving. And therefore it's necessary that we try and examine before-hand

1. *Brotherly love.*

2. The

2. The Trial of our true Brotherly Love follows. True Brotherly love hath these excellent properties, whereby it may be examined and discovered. 1. *It ariseth from our love to God.* 2. *It is pure.* 3. *Spiritual.* 4. *Universal.* 5. *Sincere.* 6. *Kindly affectioned.* 7. *Contenting in the society of the Brethren.* 8. *Fervent.* 9. *Constant.*

1. True brotherly love ariseth from, and is accompanied with our true love to God.

l 1 Joh. 5, 1 (*l*) *Every one that loveth him that begat, loveth him also that is begotten of him.* That is, he loves the godly for Gods sake, the spiritual child for the Fathers sake. But we love him that begat for his own sake. And *John* addes

m Verse 2 (*m*) *By this we know that we love the children of God, when we love God and keep his Commandments.* So that, make sure thy love to God this makes sure thy love to the brethren. But how shall I know that I truly love God? *Answ.* By thy cheerful keeping of all Gods Commandements without grumbling and

n Verse 3. murmuring. (*n*) *For this is the love of God* (saith *John*) *that we keep his Commandments and his Commandments are not grievous.* And brotherly love is one of his Commandments

o 1 Joh. 4. 21 (*o*) *And this Commandment have we from him, that he who loveth God, loves his brother also.* And how shall I know whether I truely keep Gods Commandments? *Answ.* See formerly

p. 140, to 147. in the trial of *p.* 140, to 147. *New obedience.*

2. True brotherly love is pure. It's seated

in, and flows from, *a pure heart*: an heart (d)*purified by faith* justifying, and by the (e)Spirit sanctifying. (f)*Seeing ye have purified your souls in obeying the truth through the Spirit, unfeigned love of the brethren, see that ye love one another with a pure heart.* So that a carnal unsanctified man can never, so remaining, truly love the brethren. An impure carnal heart can afford no other then impure carnal affections.

d Act. 15. 9
e 1 Cor. 6 11
f 1 Pet. 1. 22

3. True brotherly love is spiritual. It is carried to Gods people in spiritual, not in carnal respects. To love Gods people for their greatnesse, wealth, beauty, wisdome, learning, friendlinesse, kindred, and like carnal considerations, is but to love them carnally; a reprobate may so love them. True love respects them spiritually, and for spiritual considerations, *viz.* It loves them.

(g)As Gods children. (g)*Every one that loveth him that begat, loveth him also that is begotten of him. By this we know that we love the children of God.* —— Then we love aright when we love the Regenerate for their Regeneration sake: Gods children for Gods Image in them: the Godly for their Godlinesse; the Saints for their Saintship: Christians for their Christianity. When we love them principally for God, Christ, Grace, Godlinesse, holinesse, &c. which we apprehend to be in them. And when, as their graces grow, our love grows also more and more towards them.

g 1 John 5. 1, 2.

them. This evidenceth the spiritualnesse an truth of our love. What may we think o them then that most of all hate Gods peo ple for their Godlinesse, Graces, &c?

(2.) As brethren in Christ. There's a spiritu al *Brotherhood* in Christ, wherein all hi members relate to one another as brethren Christ being *the first-borne among many bre thren.* Now we have true love to the Bre thren, when we love them as brethren, fo their brotherhood. (*h*) *Love the Brotherhood* ——— (*i*) *Love as brethren.*

(3.) As fellow-members. The Apostle at larg shews, that all the members of Christs mystica body are also (*k*) *fellow-members to one another* And that they are so placed in Christs mystica body, that they all have a mutual de pendance upon, and need of one another Hence from this relation of membership he urged a double act of member-like love *viz.* 1. Mutual member-like caring for on another. [*l*] *The members should have the same care one for another,* being mutually aidin and assisting to one another, though neve so mean: as the eye or hand will stoop dow to help the foot thats wounded or pained 2. Mutual member-like sympathy and com passion to one another. [*m*] *And whether one member suffer, all the members suffer with it or one member be honoured, all the members joyce with it.* A truly loving member not on ly rejoyceth with the rejoycing, &c. but al

h 1 Pet 2.17
i 1 Pet. 3. 8
k 1 Cor. 12 12, &c.
l Vers. 25
m Ver. 16

so grieveth with the grieved, smarteth with the pained, suffereth with the afflicted, wanteth with the necessitated, is in bonds with the imprison'd, &c. from this sympathizing disposition. Is thy love to the brethren such a spiritual love in these spiritual notions & considerations?

4. True brotherly Love is universal: To one Christian as well as to another, to all as well as to any, whether rich, poor, bond, free, male or female. *Philemon*'s love was commended by *Paul*, that it was (*n*) *towards all Saints*. And upon the same ground the Colossians love was matter of *Pauls* thankfulness to God; (*o*) *We give thanks to God.* —— *Since we heard of your faith in Christ Jesus, and of the love which ye have to all the Saints.* And no wonder; for he that loves one person truly for godliness and grace, he will love every person, wherein grace or godliness appears; those most, that discover most grace. For the like cause will produce the like effect. Those then that have the love of the brethren with respect of persons; that love the rich. Saints with their *gold rings, and gay cloathings*, but not the poor Saints with their *vile raiment*, &c. they deal not sincerely in their love, *Iam.* 2. 1, 2, 3, 4. for Christ is as truly precious & amiable for substance in one Christian, as in another.

n Philem. verse 5.

o Col. 1. 3, 4.

5. True brotherly love is sincere. The command is, (*p*) *Let love be without dissimulation.* The practice according to this command was in these to whom *Peter* writes, who had

p Rom. 12 9.

q 1 Pet. 1. 22

r John 13 34, 35. and 15. 12 Eph. 5. 2

ſ Heb 6. 10

t 1 John 3. 17, 18

x 1 Cor. 13 5.

x Phil. 2. 2 3, 4

q *purified themſelves unto the unfeigned love of the brethren.* The pattern of our ſincere love to the brethren, is (r) *Chriſts ſincere love to us*, often urged to this end. Now the ſincerity of our brotherly love, evidenceth it ſelf principally two wayes, *viz.*

(1) By the reality of it. True brotherly love is not meerly verbal and complemental, in words and ſhows; but real and ſubſtantial, in deed and truth. The *Hebrews* not only loved the Saints, but loved them really. (s) *God is not unrighteous to forget your work and labour of Love, which you have ſhewed towards his name, in that ye have miniſtred to the Saints, and do miniſter.* *John* exhorts to this reality; [t] *My little children, let us not love in word, neither in tongue, but in deed and in truth.* Complemental love may be falſe love, treacherous love. *Ioab* offers to kiſs *Amaſa*, and ſtrikes him under the fifth rib that he died. *Judas* kiſſed Chriſt, and thereby betrayed him to be crucified.

(2) By the ſcope and aime of Love. True Love to the Brethren ſeeks and intends their good as well as our own. (u) *Love ſeeketh not her own*, That is, not only: not excluſively, ſo as to ſhut out our brethrens good and welfare. (x) *Look not every man on his own things, but every man alſo on the things of others.* When men pretend love to the brethren, and intend only their own ends, and to ſerve their own turns of them, never truly minding their brethrens

threns good, they exercise not *brotherly love*, but *self-love*. The world is full of this counterfeit-love.

6. True brotherly-love is kindly affectioned. (y) *Be kindly affectioned one to another with brotherly-love*. The word here rendred, *kindly affectioned*, is very emphatical, and originally signifies that dear natural affection that is betwixt parents and children: as also the loving of that affection. It is as much as, *Be loving-kinde*. Now this *Loving-kindnesse*, or *kinde-affectionatenesse* discovers it self divers wayes, *viz.* 1. In Courteousnesse. The Apostle urging divers Acts and Expressions of brotherly love, saith, (z) *Be courteous*. The Greek word here used, seems to intimate such a sweet disposition, as studies and endeavours things grateful and acceptable to Gods people, and to render it self well-pleasing to them. Contrary unto which is churlishnesse, crabbednesse, and crookednesse of disposition. 2. In Compassionatenesse. (a) *Be pitiful*. Or as the Greek may more exactly be rendred; *Easily-compassionating*. Or, *Easily-moved-to-bowels-of-compassion*. This implies both a compassionate disposition, and a quicknesse, easinesse to that compassion. When the heart beholding the distresses of brethren is tender over them, quickly moved and melted towards them, presently bleeds over them. 3. In bearing one another burdens. (b) *Beare ye one anothers burdens*. —— The Apostle having ex-

y Rom. 12 10 φιλόστοργοι

z 1 Pet. 3. 8 φιλόφρονες tanquam φίλα φρονῶν qui sapit amica h. e. studet facere ea quæ alteri am casunt *Pisc. in loc.*

a Εὐσπλάγχνοι. 1 Pet. 3. 8

b Gal. 6. 1 2.

exhorted spiritual ones to restore a man overtaken in a fault, with the spirit of meekness: presently addes this of *bearing one anothers burdens*. He seems to intend the slips and frailties even among the Spiritual, which are a *burden* to them. They must help one another to *bear these burdens*; not, by encouraging them, countenancing or conniving at them, this were to burden them more: but, by helping them to get rid of their burdensom corruption, by wise, kinde, meek, loving reproofs, admonitions, instructions, exhortations, having tender compassion over them.

7. True brotherly love is best contented in the godly society of the brethren. *David* was a c *companion of all them that feared God, and kept his Commandments*. He counted the d *Saints the excellent on earth, in them was al his delight*. Such as truly love the godly above all people: desire to live with the godly above all people. Contenting Society is hardly dissembled: But such as are weary of the company of the gracious, and delight more in the Society of the carnal, they are strangers to true brotherly love.

8. True brotherly love is or ought to be fervent. (e) *See that ye love one another with a pure heart, fervently*. And *John* intimates so fervently, as if need require, not only to part with our goods to the brethren, but when we have a just call, to part with our lives for the brethren. f) *Hereby perceiv we the love of God, b.cause he laid down his life for us: and we*

(g) *ought*

c Psl. 119. 63.
d Psal. 16. 3
e 1 Pet. 1. 22
f 1 Iohn 3. 16, 17
g In what cases we are to lay down our lives for the brethren. See in my Believers Evidences. Chap. VIII §. V.

ought to lay down our lives for the brethren. This is the higheſt expreſſion of love: this is fervent love indeed, & fervent love may have many inferiour degrees. Generally there is ſuch coldneſſe and frozen-heartedneſſe towards Gods dear children, that its evident there's little true love to them in the world.

9. Finally, true brotherly love is conſtant and continuing, and ſo ought to be. (*h*) *Let brotherly love continue.* — (*i*) *Charity never faileth; but whether there be Prophecies, they ſhall fail; whether there be tongues, they ſhall ceaſe, &c.* True love is not like *Ionas* his Gourd, ſuddenly ſpringing, and as ſuddenly dying: but like Cedar or heart of Oak long-laſting, yea, ever-living: Love of the brethren will continue till death, yea, and beyond death in heaven. Then the Saints ſhall love one another perfectly without all diſaffection or corruption: and they ſhall joyntly be ſwallowed up in the love of God to all eternity.

h Heb. 13. 1
i 1 Cor. 13. 8

Thus try the truth of thy brotherly love. And having found it in thy ſelf, abound and perſevere therein. This is that which the Apoſtle ſo pathetically urgeth upon his (*k*) *Philippians*, and in them upon us. This is that excellent Grace which he ſo commends above all gifts to the (*l*) *Corinthians*. And this is that which Chriſt himſelf ſo earneſtly commends to his Apoſtles, as the very badge and character of his diſciples. (*m*) *A new Commandment I give unto you, that ye love one another, as I have loved*

k Phil. 2. 1, 2, 3, 4, 5.
l 1 Cor. 13. 1, to 9.
m Iohn 13. 34. 3

loved you, that ye also love one another. By this shall all men know that ye are my Disciples, if ye have love to one another.

VI. THANKFULNES is a farther qualification, necessarily required to fit and prepare us for worthy receiving of the Lords Supper. And touching which consequently we are to examine our selves. Here understand that thankfulnesse which peculiarly respects Christ, His Death, His New Covenant, and His Supper. Now consider, 1. *The Necessity.* 2. *The Discovery of this Thankfulness.*

1. The Necessity of true Thankfulness for Christ, his Death, his New Covenant, and Sacrament peculiarly, to fit us for worthy receiving of the Lords Supper, is evident upon these Grounds.

1. Thankfulnesse was used and expressed by Christ at his Institution of the Lords Supper; (*n*) *And he took the bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you; This do in remembrance of me. Likewise also the Cup after Supper, saying, This Cup is the New Testament in my blood which is shed for you.* That he gave thanks is clear. What was the (*o*) matter or forme of his thanksgiving, is not evident. Yet its most likely that Christ, who did all things properly, gave thanks with reference to the Action in hand, *viz.* not only for the outward Elements, but especially for the in-

ward

n Luke 22. 19, 20. and 1 Cor. 11 24, 25

o Some think that Heavenly Prayer in *Joh.* 17 was the Prayer which Christ used in Instituting the Lords Supper. 1. *Partly* from the Suitablenesse of the Matter of it. 2. *Partly* from the agreeablenesse of the time of it. See Iohn 18. 1

ward mysteries to be represented by them, that now his death approached, wherein his body was to be broken, and his blood shed for the life of the world, for the nourishment of his Elect, which he delighted to accomplish. And the Lords Supper from Christs giving thanks at the Institution, is denominated by the Greek fathers Εὐχαριστία, *The Eucharist*; That is, *The Thanksgiving*. It being the Christians eminent *Thank-offering*. Now if Christ gave thanks at the first institution: proportionably we are still to give thanks in all after-Administrations of the Lords Supper, especially because Christ saith, *Do this*: in reference to the whole Action.

2. The Matter of the Lords Supper eminently calls for thankfulnesse, *viz.* 1. The inward Matter signified and sealed, *Christs body and blood*; That is, Christ crucified, together with all the vertues, benefits, victories, purchases, and priviledges of his Death. This the inward matter and mystery of the Lords Supper. Oh what matter of thankfulnesse is this! Think how excellent Christ is, Gods [p] *only Son*, [q] *The Son of his love*, yea, [r] God himself; therefore farre beyond ten thousand worlds. Think what his Death was! Such a death, as (all things considered) never was endured; wherein malice of men, rage of all the powers of darknesse, the wrath of God laid (s) sins of all the Elect did meet in him at once. And think what we worthles sinners gain by

[p] Ioh. 3. 16
[q] Col. 1. 13
[r] Ioh. 1. 1
Phil. 2. 6

[s] Isa. 53. 6

by this Death of Christ! What Pardons, Reconciliation, Peace with God, &c. And all these confirmed to us in the Lords Supper, that lasting Monument of Christ crucified! Oh what manifold cause of thankfulnesse is here! 2. The outward Matter of the Lords Supper, *viz.* the Elements of *Bread and Wine*, together with the Actions of *taking, blessing, breaking, giving, eating and drinking them*; affords also much cause of thankfulnesse, that Christ would thus condescend to our weaknesse, as to represent such heavenly mysteries to us by such homely elements and actions. He deals herein with us as once with doubting *Thomas*, makes us (as it were) thrust our finger into the print of his nailes that we may believe, helps our inward Graces by our outward Senses.

3. The Ends of the Lords Supper are such, that they notably challenge manifold thankfulnesse from us whensoever we partake the Lords Supper. These ends are, 1. The solemn (*t*) Remembrance of Christs death, never to be forgotten: 2. The (*u*) nourishing of the inward man, of faith and all our graces: 3. The (*x*) Confirmation and Application of the New Testament with all the Promises thereof to us: 4. The Ratification of the (*y*) pardon of our sins in Christs blood. And 5. The sealing up unto us that sweet Priviledge of (*z*) Communion with Christ and with one another. Not one of those but deserves much thankfulnesse:

t Luk. 22 19
1 Cor. 11 26
u 1 Cor. 11 20.
x Mat. 26. 28
y Mat. 26. 28.
z 1 Cor. 10 16, 17

How

ow great thankfulneſſe then is due for all of em together in the Lords Supper?

The Tryal of our Thankfulneſſe, which thus neceſſary for worthy Communicating, omes next to be conſidered: and we may y the Truth of our Thankfulneſſe, by the ree eminent Acts or Degrees of Thankful-eſſe, *viz.* 1. *Notice-taking or Acknowledge-ent of Bleſſings received.* 2. *Eſtimation of Mercies received and acknowledged.* 3. *Retri-ution or rendring again, for Mercies received, knowledged and eſteemed.*

1. *Notice-taking* or *acknowledgement of nefits received*, is a firſt Degree or Act of hankfulneſſe. Till a man take notice of a nefit; and whence it comes, he can neither eem it, nor render again for it as he ought. hus when *David* would expreſſe his thank-lneſſe to God for enabling him and his peo-e to offer ſo willingly and liberally towards e building of the Temple. He takes notice f the benefit and whence it came, even all om God alone; (a) *Our God, we thank thee, d praiſe thy glorious name. But who am I, and hat is my people, that we ſhould be able to offer willingly after this ſort? for all things come f thee, & of thine own have we given thee.* And the Hebrew-phraſe, *Giving of thanks*, is moſt ually expreſſed by, (b) *Confeſſing to the Lord.* or confeſſing and acknowledging what good e receive, and whence we have it, is a ime point of Thankfulneſſe. Contrariwiſe its

a 1 Chron. 29. 13, 14 16.

b Pſal. 105 1. and 106 1. and 107 1. and 136 1. and frequently in the B. of Pſalmes.

its a point of deep ingratitude not to observe and acknowledge the benefits, and whence they come. *Israel* blamed for this, (c) *She did not know that I gave her corn, and new wine, and oile, and multiplied her silver and gold.* Such like Swine, eat up and devoure the Acorne or mast, but never look up to the Oak whence they fall.

(c) Hos. 1.8

Dost thou now duly take notice of that mercy of mercies, Jesus Christ and his Death, how mysteriously the saving of sinners by him is contrived in Gods eternal Counsel, and revealed in the Scriptures? how Christ his death and all his benefits, originally flow from Gods meer Grace and the good pleasure of his will? Dost thou duly observe and acknowledge the mercy of the Lords Supper, tendering and applying Christ and his death, and how it was from Christs tender love and care of his Church that he instituted it? This is some degree of gratitude. But alas! how many come to the Lords Supper, who do not consiederately take notice of this Mystery of Saving Sinners by Christ, which is the sum of all the Bible! &c.

2. *Estimation of benefits received and acknowledged*, is a second Act or Degree of thankfulnesse. The Virgin *Mary* thankfully magnifying the Lord for that extraordinary Mercy to her, Her Conception of Christ by the Holy Ghost: She notably estimates and amplifies the Mercy, by the Majesty of the Giver

iver, the meanneſſe of the Receiver, and the
reatneſs of the Gift; (d) *My ſoul doth magni-*
the Lord. —— *For, he hath regarded the*
eſtate of his handmaid. —— *For he that is*
ghty hath done to me great things.. God had
ne great things for *Mary*, in that Chriſt ac-
ding to the fleſh was conceived in her
mb: but he hath done greater for thee, in
t Chriſt according to the Spirit is concei-
d in thy ſoul. She was happy in *bearing*
riſt, much happier in *believing in Chriſt*.
e was happy in being Chriſts *natural mo-*
r: Happier in being Chriſts *ſpiritual mem-*
. Now as true thankfulneſſe eſteems and
lues mercies, turnes them over and over,
ews them on every ſide, &c. ſo unthank-
neſs debaſes, vilifies, diſcommends, twits,
ghts the mercies, as *Iſrael* the *Mannah*,
Our ſoul loatheth this light-light Bread, as
e Hebrew phraſe is.

Art thou now qualified with thankfulneſſe
the Lords Supper, where then is thy due
imation of 1. *Chriſt*. 2. *His Death*. 3. *His*
per? All theſe are thankfully to be eſteem-
according to their reſpective worth, by
nkful Communicants.

(1) Doſt thou eſteem Chriſt, the Matter
the Lords Supper, according to his worth?
l ſo eſteemed him, that he deſired to
know nothing but Chriſt. That he (g) *counted*
things loſſe for the excellency of the know-
e of Chriſt: yea, al things dung that he might

d Luke 1. 46, 48, 49

e Numb. 21. 5. and 11. 6.

f 1 Cor. 2. 2

g Phil. 3

w in

win Christ. The Church so esteemed Chri
b Cant. 5 10, &c. as to count him, (*h*) *The chief among ten th*
sand. How dost thou estimate Christ? D
thou amplifie and commend Christ to t
self by such considerations, as may raise
greatest estimation of him; As, 1. T
i Ioh. 3. 16 Gal 4. 4 *with* Gen. 17. 1 Greatnesse of the Giver; (*i*) the all-sufficie
self-sufficient God. Having all happine
fulnes and perfection in himself, and no w
needing any of his creatures. Yet he g
Christ for us. 2. The eminency of the G
k Ioh. 4. 10 or Benefit. Christ is (*k*) *The Gift of God*: T
is, *The Gift of Gifts.* No other gift be
comparable to him. And therefore they
l 1 Pet. 3. 10 said to have (*l*) *received no mercy*, that are n
partakers of this Mercy of Mercies. He
m Ioh. 3. 16 (*m*) *the Son of God, the only begotten Son of G*
n Heb. 1. 3 (*n*) *the brightnes of his Fathers glory, the expr*
o Col. 1. 13 *Character of his person.* (*o*) *The Son of his L*
p Heb. 7. 26 (*p*) *Holy, harmlesse, undefiled, separate fr*
sinners, and higher then the Heavens, &c. W
can truly know Christ, and not highly
esteem Christ? 3. The indignity of th
for whose sakes Christ was given. He was
q Ioh. 10. 11. 15 Eph. 5. 25 tentionally indeed given q *for his elect shee*
for his Church. But these all undone by the f
of the first *Adam*, and whilest in that wretch
r Rom. 5. 6, 8, 10 state. Whilest (*r*) *yet without strength*, w
f Rom. 8. 7 *sinners, whilest enemies*, whilest (*s*) *enmity it*
t Eph. 2. 1 *against God*: when they were (*t*) *dead in tres*
u Act. 8. 23 *ses and sins*, (*u*) *in the gall of bitternes and b*
of iniquity: Even then when there was n
this

thing but unworthineſs and abominableneſs in them, was Chriſt given for them. And this, whileſt Chriſt was not given for the Reprobates of the world, for whom Chriſt *would not* ſo much as (*x*) pray, much leſs die,) and yet theſe in no worſe condition by Nature, then thoſe for whom Chriſt died. How doth this heighten the Mercy! 4. The Motive or Impulſive why Chriſt was beſtowed, was not any thing at all in the creature: but meerly the free Grace and (*y*) *Lovr of God*. Upon theſe and like conſiderations what eſtimation haſt thou of Chriſt?

(*x*) Joh. 17. 9

(*y*) Joh. 3. 16

(2) Doſt thou eſteem Chriſts death. The Myſtery of the Lords Supper? Chriſt is the Matter, but how? Chriſt as crucified, as (*z*) *Broken*, as ſlain for us: in that reſpect Chriſt is the Matter, His Death therefore is the Myſtery of it. How doſt value Chriſts Death? Doſt thou eſtimate it, according to the true valuableneſs of it, *viz.* 1. Eſteemeſt thou Chriſts death according to the Love evidenced in it? a *Greater love then this hath no man, then that a man lay down his life for his friends.* But greater then this Chriſt ſhewed, in laying down his life for his enemies. *b*] *Hereby perceive the love of God, becauſe he laid down his life for us.* Was ever love like this love? The Apoſtle prayes for the Epheſians, (and his expreſſions are admirable:) c *That they may be able to comprehend with all Saints, what is the breadth, and length, and depth, and height: and to*

(*z*) 1 Cor. 11 24

a Joh. 15. 13

b 1 Joh. 3. 16

c Eph. 3. 18 19

to know the love of Christ, which passeth knowledge. He measures Christs love by four *Dimensions.* Philosophy knows but three, *Length Breadth* and *Depth*: Divinity addes a fourth, *Heighth*; intimating that Christs love is far beyond all ordinary Measures and Dimensions. There's *Depth* in it without bottome: *Heighth* in it, without top: *Breadth* in it, without side: and *Length* in it, without end. Yea, it utterly passeth knowledge. Christ warmest love to sinners flowed with his blood out of all his wounds. Esteemest thou his Death according to Christs love in dying? 2. Esteemest thou Christs death, according to the sufficiency of it? Christs death was (*d*) *an Odour of a sweet smell, most acceptable to God.* (*e*) *He by once offering up of himself hath for ever perfected them that are sanctified.* So that there *needs now no more Sacrifice for sins.* The infinite Dignity of his Person, so infinitely Dignified his Passion. Hence Christ by his short suffering prevailed more for our Salvation then all men on Earth, or Angels in Heaven could have done if they should have suffered to eternity. 3. Esteemest thou Christs Death according to the many inestimable benefits of it? Hereby (*f*) sinners are justified and sins purged away; Hereby (*g*) enemies to God are reconciled: Hereby (*h*) death, and he that had the power of Death, the Devil, with all Principalities and Powers are subdued. Hereby (*i*) eternal Redemption from spiritual thraldom

d Eph 5.2

e Heb. 10 14

f Rom. 3 25

g Rom. 5, 10.

h Heb. 2. 14 Col. 2. 14 15.

i Heb. 9. 12

is obtained. In a word, hereby we (*k*) have accesse with boldnesse and entrance into the Holiest of all, Heaven it self.* *Christs blood is heavens Key.* Oh what soule can truely taste these saving purchases of Christs death, and not admire it!

(*k*) Heb. 10 19, 20.

* Sanguis Christi Clavis Cœli.

(3.) Finally, doest thou aright esteeme the Lords Supper it self? It deserves high estimation, 1. For the mysteries of it: *Christs death* and all the benefits of it: The *New Covenant* and all the promises of it: *Communion with Christ*, and all the comforts of it. 2. For the familiarity of it. Herein Christs deals familiarly with his members. He stoops to their senses below, that their senses may lift up their faith to him above. He represents highest mysteries under meanest elements and actions. Thus he *condescends* to our *earthlinesse*, that we may *ascend to his heavenlinesse*. 3. For the firmnesse of it. In right use, the Lords Supper doth as surely signifie, seale, and exhibit Christ crucified and all his benefits to us, as we partake the outward elements; there being such a Sacramental union betwixt signes and things signified. Do these and like considerations raise up thy thoughts to an high estimation of this Ordinance?

3. *Retribution*, or *rendring again according to the benefit received, acknowledged and esteemed*, is the third and highest act or degree of thankfulnesse. When *David* was most enlarged

l Ps. 116. 12

ged unto thankfulneſſe, he ſaith, (*l*) *What ſhall I render unto the Lord, for all his benefits towards me?* And becauſe King *Hezekiah* recovered of his ſickneſſe at his prayer, (*m*) *rendered not again according to the benefit done unto him, therefore there was wrath upon him, and upon* Judah *and* Jeruſalem. If non-rendring be ſo dangerous, then how dangerous is it to render to God evil for good?

m 2 Chron. 32. 25.

But what can we, or ought we to render again for Chriſt, for his Death, for his Supper: which are the eminent benefits that immediately call for thankful returnes of rendrings when we communicate? *Anſw.* What ſhould we not render again for theſe benefits? All we can render is farre too little. We ſhould render,

(1) Triumphant praiſes. Thus *David* reſolved to render; (*n*) *I will take up the cup of ſalvation, and cal on the name of the Lord.* That is, I will take up the Cup of Thankſgivings for Gods ſalvations and deliverances; and will pray and praiſe God, or preach abroad Gods mercies. For, *Iſrael* offered for mercies received Thank-offerings, eating thereof with joy before the Lord, and in their eating were wont to take up the Cup of wine, and bleſſe God; to this cuſtome *David* alludes. In like ſort we ſhould be much in Praiſes and Thanſgivings for Chriſt, his death, &c. As *Paul* notably (*o*) thanks Chriſt, not onely for calling him to the Apoſtolical Miniſtry, but alſo

n Pſal. 116 13

o 1 Tim. 1. 11, 12, 15, 16, 17.

also and especially for *coming into the world to save sinners*, and himself *chief of sinners*, making him *a pattern* of his grace, *to all that after should believe.*

(2) Indeared affections. Christ pardons the womans many sinnes; this was one fruit of his Death. Hereupon (*p*) *She loved him much*, and testified the same by *washing his feet with her teares, wiping them with the haires of her head, kissing them*, and *anointing them with ointment*; She hath nothing too good, nothing good enough for Christ. Hath Christ (*q*) *loved thee, and given himself for thee*, leaving this Sacrament as a legacy of his love? Oh how should thou love him again, that thus loved thee first!

3. True hearted repentance and reformation. Christ came into *Zacheus's* house to dine with him, yea rather into *Zacheus* his heart, there spiritually to feast his soul: presently *Zacheus* the Arch-publican penitentially resumes; (*r*) *Behold, Lord, the half of my goods I give to the poor, and if I have taken any thing from any man by false accusation, I restore him fourefold.* And Christ testifies, *This day is salvation come to this house, forasmuch as he also is the sonne of* Abraham. *Saul* was a most cruel (*s*) *Persecutor* of Christ and his Members, as himself testifies: but Christ no sooner appears to him in his circuit of persecution, converts him, but he wonderfully reforms. *He straightway preached Christ in the Syna-*

p Luk. 7. 37, 38, 47.

q Gal. 2. 20

r Luk. 19. 2, to 11.

s 1 Tim. 1. 12. Acts 26. 9. &c. and 9. 1, 2. &c.

t Act 9. 10

Synagogues, that he is the Son of God. Of a Pe
ſecutor he becomes a Preacher of Chriſt an
his Goſpel. This was a thankful return indee
Thy true thankfulneſſe for Chriſt and h
death, will make thee render to him the lik
repentance and reformation.

(4) The life of faith and new obedience
is another thankful return for Chriſt and h
u Gal. 2. 20 death. *Paul* apprehending that Chriſt (u) *l*
ved him, and gave himſelf for him: lived
faith, yea, not ſo much he, *as Chriſt lived*
x Gal. 1. 15 16 *him.*——Yea Chriſt being [x] revealed in hi
how immediately obedient was he in that e
traordinary ſervice of preaching Chriſt
mong the Gentiles, *not conſulting with fl*
and blood! and this new obedience is the
turn that Chriſt expects from us, for givi
himſelf for us. That we [y] *ſhould neither liv*
y Rom. 6. 4 &c. with Rom. 14 7 8, 9 *nor die to our ſelves, but to the Lord, who ther*
fore died, roſe again, and revived for us, that
might be Lord both of quick and dead.

5. Performance of vows and promiſes
another thankful return. When *David* h
queſtioned with himſelf, (z) *What ſhall I re*
z Pſal. 116 12, 14 *der to the Lord, &c?* He anſwers himſelf pr
ſently, I *will pay my vows unto the Lord.* W
all of us have the vows of God upon us, a
cording to the tenour of the New Covena
confirmed by Baptiſme and the Lords Supp
Therein we promiſed to become Gods Pe
ple, and to walk as children of our heaven
Father, as members of Chriſt, as Temples

the holy Ghost, being baptized into their name.

6. Finally, a willing chearful readinesse, if we be called thereto to suffer for Christ, who so willingly suffered for us. Christ spared not his blood for us, nor should we spare our blood for him. Upon this account (*a*) *Paul counted not his life dear unto him.* —— Yea, he was *ready, not only to be bound, but also to die at* Jerusalem *for the name of the Lord Jesus.*

(*a*) Act. 20. 23, 24. & 21, 13.

These are suitable returnes for the great benefits of Christ and his death. Try now whether thou canst and dost render such praises, Affections, Reformation, Life of Faith, and New Obedience, Performance of Vows, and (if need be) sufferings for Christ and for Righteousnesse sake. Thus examine thy *thankfulnesse.*

VII. A SPIRITUAL APPETITE to this heavenly banquet, and to Jesus Christ therein, is the next and last *Communion-qualification*; touching which we are to examine our selves before communicating. By *spiritual appetite*, I understand that spiritual hunger and thirst, those holy desires, vehement pantings, breathings and longings of soul after these heavenly dainties, and especially after Jesus Christ therein.

1. **The Necessity of this spiritual Appetite** before we come to the Lords Supper, is evident. For,

1. This Sacrament is a blessed feast, and spiritual banquet. It is called *A Supper*, yea (*b*) *The Lords Supper*. Christ is the *Master* of the Feast: and Christ is the *Matter* of the Feast. His precious body is here tendered as *bread of life*: and his blood as *water of life*, to satisfie, strengthen and enliven for ever every believing soul. Now a *Feast* and an *Appetite* are Relatives, and so a *spiritual Feast*, and a *spiritual Appetite*. What good doth the best Feast to him that hath no appetite? or what advantage is the keenest appetite to him that can come at no food to satisfie it? it torments him but so much the more: So here. And if ever dainties will stir up dull appetites, these rarest provisions will excite spiritual hungrings and thirstings after them. What? feed upon christs body, blood, merits, righteousnesse, pardons, purchases, victories, and all other benefits of his death? who would not long for this Supper?

b 1 Cor. 11 20

2. No small advantage will redound to us, by the sharpnesse and livelinesse of our appetites to this Ordinance. Hereby we shall feed upon Christ more heartily: (*c*) *Discerne* and relish him more sweetly: Be satisfied with him more contentedly: Be affected with him more joyfully and thankfully: and be mightily cheared up and strengthned for all sacred employments. Whereas if we come without appetites, or with dull, weak, crazy appetites, we shall have small or no delight in this

c 1 Cor. 11 29

this banquet. (d) *The full soul loatheth an honey-comb, but to the hungry soul every bitter thing is sweet*: And every sweet thing is double sweet.

d Pro. 17. 7

2. **The trial of a right spiritual Appetite** to the Lords Supper follows. Examine it by these ensuing properties.

1. A good sharp lively Communion-Appetite would be often eating. Hunger bites and gnaws the sound stomack if but one meal be miss'd: The misse of this Ordinance, paines and grieves the soule of an hunger-bitten Christian. The Primitive Christians had lively appetites after this Supper; they desired it often, yea, they had it often. *Paul* (e) once and againe, intimates a frequency of their communicating. And *Luke* seemes to insinuate, that it was their accustomed manner to communicate every *Lords day*, which is the first day of the week; —(f) *And upon the first day of the week, when the Disciples came together to break bread*, Paul *preached unto them*. Had we such hunger and thirst after Christ as they had, we should desire the Lords Supper, as often as conveniently it might be had. What weak and bad appetites have they, that can content themselves with once communicating in the yeare, at *Easter*: yea perhaps with once in five or six years?

e 1 Cor. 11 25, 26.

f Act. 20. 7

2. Such as have good appetites will be at paines and cost to obtain food. *Hunger* (we say) *breaks the stone walls*; will make a man labour early and late, with sweat of his

browes to get his bread, and not grudge to lay out his money for necessary sustenance. Hunger made *Jacob* (*g*) send his sons into *Egypt* to buy bread, and at last made him willing to send *Benjamin*, his dearling with them. *Isaiah* in his prophecy of Christ, saith; (*b*) *Ho, every one that thirsteth*, (there's appetite,) *come ye to the waters*: (there's paines-taking,) *Come ye buy and eat*; *yea come, buy wine and milk*; that is all variety of spiritual provisions in Christ, for to him is this invitation: (There's cost.) Consider now, what paines wilt thou be at for this Sacramental Feast? wilt thou search and examine thy self aforehand diligently, as hath been directed? what cost and charge wilt thou be at? wilt thou sell all that thou hast to purchase that pearl? wilt thou penitentially part with all, even the dearest corruptions, thy pride, covetousnesse, &c. that thou mayest be a welcome guest at this Table.

g Gen. 42 23. and 43 13, 14

b Isa. 55. 1

3. He that hath a good spiritual appetite to this Feast, will be glad when Christ by his Ministers invites him thereunto. Meal-time is a gladning time to such as have good appetites, because then their hunger and thirst shall be satisfied. It holds both in the corporal and spiritual appetite. *David* had many a sweet meale in Gods house, by Prayer, Hearing, and other Ordinances: Therefore how was he affected, when opportunities of such refreshing were tendered! (*i*) *I was glad when*

i Ps. 122. 1

hen they said unto me, Let us go into the house f the LORD. He had a lively appetite, he as any hungry soul, that was gladned with ich spiritual invitations. Hence (some hink) the sound of the (*k*) *Silver Trumpets*, which was among other uses for calling together the Assemblies, and solemnity of their crifices) was called, (*l*) *The joyful sound*: beause it made them joyful that had true apetites to the publick Ordinances. Now hen art thou glad when the Sabbath comes, hen the Sacrament approaches, when they y to thee, Come, let us go to the Table f the Lord, &c? Here's a signe of a good ppetite. But they that say, *When will the abbath be gone*, the Sacrament be done, &c. aving no kindly affectionate movings? shew eir appetite is extream dull, and diseased, if ny at all.

4. A good stomach retaines and closes fast ith the food received, that it may concoct . When the stomach returnes and casts up s morsels, there is not onely no appetite, but e party is dangerously distempered: So ere, the soul that's truly athirst for Christ, hen he hath received him in the Sacrament, r any other Ordinance, how doth he clasp nd close with him, that he may digest and rne him into life, blood and spirits to the ner man, by Faith, Prayers and Meditati- n? He holds fast his death and the benefits ereof, labours to walk as one in Communi-

on

k Num. 10 2, to 11.

l Ps. 89. 15

on with Christ, and refreshed therewith. And charges all, as the Church did once the daughters of *Jerusalem*; (m) *I charge you——— that you stirre not up, nor awake my love untill he please.* But when men presently disgorge the Sacrament, forget Christ, his Death, his New Testament and Communion with him, unto which they have sealed in the Lords Supper, returning to their lusts, covetousnesse, worldlinesse, drunkennesse, &c. as soon as they have turned their backs of the *Lords Table*, they have no true spiritual appetites but are wofully diseased.

(m) Can. 2. 7

6. Finally, A man of a good appetite not only retains food received, but also findes strengthning refreshment, comfort and much benefit by food retained. His hunger is slaked, thirst quenched, crudities expelled, fainting spirits revived, and decayed strength restored, whereby he becomes active for all imployments: So here, he that hath a true spiritual appetite to the Lords Supper, and to Christ crucified therein, he will extract and derive much spiritual strength, comfort and refreshing from that banquet. Faith and all the graces in the inner man will be nourished, flatulencies of corruptions corrected, Evidences of sins pardon, Communion with Christ, and interest in the New Testament will be farther confirmed and cleared, and spiritual strength improved for all heavenly services: That the Communicant may walk in the strength

strength of this food many days, like *Elijah*, *till he come to the mount of God.* This the very scope of the Lords Supper, thus to *(n)* strengthen, stablish, nourish, comfort a Christian in his inward man. Perhaps for present these benefits may not be so evidently discerned at communicating, as afterwards: As in the corporal repast, the stomack is oft-times little refreshed, yea sometimes becomes more sick by eating, yet afterwards the body is much advantaged by the food. Thus we may examine our *Communion-Appetite.*

n 1 Cor. 10 16, 17, and 11. 23, 24, &c. Mat. 26. 26, 27, 28

And hitherto of our Due Preparation by Self-Examination, *for the Lords Supper*, before we communicate. *Next consider we of* The Right use *of the Lords Supper whilest we are* communicating.

CHAP. II.

II. Directions touching the right Use of the Lords Supper in Communicating.

That thou mayest rightly *use and handle the Lords Supper* in the *Act of Communicating*, so as to be welcome and well-pleasing to Christ, and to reap benefit thereby to thine own soul, carefully observe and follow these few ensuing Directions.

I. *Approach to the Lords Table in an humble Sense of thy Self-unworthinesse: rather then with uncharitable Censoriousnesse of others.* Jesus

sus Christ who invites us to this Feast, is a great Lord and a Mighty King; even (o) *Lord of Lords, and King of Kings*: And we are but sinful lumps of dust and ashes. What self-abasing thoughts therefore should dwell upon our hearts, in all our approaches to him? Christ was (p) *meek and lowly of heart*, and loves that we should *learn of him to be meek and lowly* also, that thereby we may *finde rest to our souls*. He [q] satisfied the *self-debasing Publican*, when he condemned the *self-applauding Pharisee*. Thou knowest worse by thy self, then by any other: have therefore meanest thoughts of thy self, be vilest in thine own eyes, [r] *cast the first stone at thy self*; say with *Paul*, (s) *I am least of Saints*, but [t] *chief of sinners*; say with the Canaanitish woman, [u] *Truth Lord, I am a dog, yet the dogs eat of the crumbs that fall from their masters Tables*. Say not, this person is ignorant, that scandalous, that unworthy, &c. but say, Lord, I am ignorant, I am (x) *unworthy to come unto thee*. [y] *I am no more worthy to be called thy son, make me as one of thy hired servants*. The Apostles at the Supper censured not one another, but every one most suspected himself, saying, [z] *Lord, is it I?*

o Rev. 19 16

p Mat. 11. 28

q Luk. 18 9, to 15

r Joh. 8. 7

s Eph. 3. 8

t 1 Tim. 1. 15

u Mat. 15. 27

x Luk. 7. 7

y Luke 15 19

z Mat. 26. 21, 22, 25

II. *Propound to thy self, and actually level at right, not wrongs ends in Communicating.* Good Ends cannot justifie a bad Action: but bad ends will corrupt and condemn a good Action. Goods Ends are the crown and glory of good Actions.

Come

Come not to the Lords Supper for these wrong ends, *viz.*

1. *Not* to make the Sacrament a bond of iniquity. As the bloody *Papists abused the Lords Supper to confirm themselves more strongly in carrying on the horrid *Gunpowder-Treason*. To take the Lords Supper to strengthen a mans resolutions in any evil practice, is blasphemously to make Christ a Patron to our sins, and the Sacrament a stalking-horse to our corruptions.

2. *Not* for Superstitious purposes; as in *Popery, for Idolatrous Adoration of the elements, carrying them about in Procession, Reservation of them for healing of diseases in man or beast, for casting them into dead mens graves, &c. These are abominable fooleries to be abhorred, utterly besides the intention of the Lords Supper.

3. *Not* for * conversion, or breeding Grace in a graceless heart. True, a man may possibly be converted at the Lords Supper by the Word then opened and applied; but not be converted precisely by the Lords Supper, as ordained, instituted, and appointed by Christ to that end. For, 1. This Sacrament was intended by Christ as a spiritual Feast; [a] *The Lords Supper*; Therefore not to convert and give life to them that are spiritually dead, but to confirme and nourish them that are spiritually alive: Not to breed grace where there is none, but to feed Grace where there is. 2. Again, Who shall be converted by the Lords Supper? either they must

* See the confession of *Guido Hawks, &c Acts and Mon. Vol. 3 in the continuation of the Hist. p. 89, &c.*

* *Concil. Trident. Sessione* 13 cap. 5. & 6 and in *Can.* 6. & 7

* This Qu. *Whether the Lords Supper be a converting ordinance?* is well stated, & the negative confirmed by Mr. *R. Vines in his Treat. of the Lords Supper. chap.* 21.

a 1 Cor. 11 20

must be Pagans from Paganisme to Christianity, or professed Christians from a carnal to a spiritual state in Christ; but neither of these are converted by the Lords Supper. Not *Pagans*, for they are to be [b] converted by preaching the Gospel before they may be baptized, & till after they be baptized they cannot be admitted to the Lords Supper. Not *professed Christians*, for when they come to the Lords Supper, they either come worthily or unworthily; if *worthily*, then they are true beleevers already, and need no conversion; if *unworthily*, then they are so far from being converted, that they eat and drink their own condemnation.

[b] Mat. 28 18, 19.

4. *Not* for confessing of grace where it is not, or improving of Grace where Grace is, [*] *ex opere operato*, by the bare work done in communicating. The Lords Supper is not like Physick or Medicine that works a cure by a natural property therein whether the Patient sleep or wake, &c. but it is a spiritual Ordinance that through Gods blessing, in the right use of it, improves and increaseth Grace. Rest not therefore in the meer work done, but look to the well-doing of it.

[*] *Concil. Trident. Sess. 7. can. 8*

But come to the Lords Supper actually scoping and aiming at these right ends in communicating, for which the Lords Supper was indeed instituted, *viz.*

1. For the solemn Remembring of Christ, and lively shewing forth of his death. Christ, saith in the Institution in reference to the Bread,

Bread, (e) *This do in remembrance of me. Paul* reciting the institution, annexes this remembrance of Christ not only to the Bread, but also to the Cup;—d) *Take, eat, this is my body, which is broken for you: Thus do in remembrance of me.*——*This Cup is the New Testament in my blood: This do ye, as oft as ye drink it, in remembrance of me.* And he adds, in reference to both joyntly; *For as oft as ye eat this Bread, and drink this Cup, ye do shew the Lords Death till he come.* This remembrance of Christ and his Death therfore, is one eminent & principal End for which the Lords Supper was ordained, and is to be celebrated.

e Luk. 22. 19

d 1 Cor. 11 24, 25, 26.

2. For the spiritual nourishment, support and strengthning of the inward man, Faith and all saving graces. Hence it's called (e) *The Lords Supper*. And in this Supper here's spiritual food, *The body of Christ broken*, and his *blood shed*. As also spiritual *eating and drinking* of this heavenly provision. This is another true end & use of it: for repairing the wants, weaknesses, decays, &c. of the inward man, the Regenerate part in a Christian.

e 1 Cor. 11 20. and v. 24, 25.

3. For Ratification of the New Testament or New Covenant to us.—f) *This Cup is the New Testament in my blood*. That is, this wine in the Cup is a signe and seal of my blood and death, whereby the New Testament is confirmed. For *A Will* or *Testament* is confirmed, and becomes of force by the Testatours death. So that the Sacrament being a pledge of Christs Death,

f 1 Cor. 11 25

Death: Ratifies to us the New Testament in Christs Death, together with all the Promises, Priviledges and Comforts of the New Testament, as being ours.

4. For sealing up to our hearts, and helping on our Assurance of the Remission of our sins.

g Mat. 26 28 — (g) *This is my blood of the New Testament, which is shed for many for the remission of sins.* h Heb. 9. 22 (h) *Without shedding of blood is no remission*: because otherwise Divine justice had no satisfaction. And (i) no blood could satisfie Gods justice fully, and obtain remission of sins, but the blood of Christ, God-man. Now as Christ (k) *hath loved us, and washed us from our sins in his own blood*: So he ordained this *Love-token*, his Supper, to assure us that as certainly as we aright partake this Sacrament, so certainly our sinnes are pardoned, and our persons justified through his blood. How sweet an use is this of the Lords Supper to every soul that hath experimentally felt the bitternesse of his sins, the Wormwood and the Gall?

i Heb. 10 4, & 9. 9, 10, 12, 13, 14

k Rev. 1. 5

5. For confirmation and increase of our Communion with Christ and him crucified.

l 1 Cor. 10 16 (l) *The Cup of blessing which we blesse, is it not the communion of the blood of Christ? The Bread which we break, is it not the Communion of the body of Christ?* The double Question doth elegantly and vehemently put it out of question, and beyond all doubt, that the Sacramental Bread and Cup are pledges of our

our Communion with Christs Body and Blood; That is, with Christs Death, and with all the Benefits, Victories, Purchases and Priviledges of his Death: That they are all ours, as truly as this Bread we eat, and this Cup we drink, are ours. This communion of the Saints with Christ crucified, is as sweetest *Honey out of the Rock*, as the *Tree of Life in the Garden of Eden*, even their *spiritual Paradise* and *Heaven on Earth*. Whoever truly tasted the sweetnesse of this communion with Christ: but must highly prize and earnestly long for this Sacramental Seale of that Communion?

6. Finally, for testification and improvement of our Communion with Christs Members.m *For we being many are one Bread, and one Body; for we are al partakers of that one Bread.* The Saints have not only communion with Christ as their head joyntly, but also n with one another as *fellow-members* mutually; loving, pitying, helping and taking care one of another. This reciprocal fellowship of Saints, is signified, sealed, &c. in the Lords Supper. As many grains of wheat make one bread, and many grapes one cup of wine; so they being many members yet are but al one mystical body in Christ. And therefore from this spiritual and mystical union and communion among them, sealed in this Ordinance, they ought to be more and more dear to one another, every way careful for the spiritual good of one another.

m 1 Cor. 10.17

n 1 Cor. 12 12, &c.

These are the *right ends* and *uses* of the Lords Supper. In the *Act of communicating*, still keep thine eye intentively upon them; As he that shoots, keeps his eye steadily on the mark: or as he that runs, directs his aims still to the Goal.

III. *In order to these excellent ends manage the whole Sacramental Action according to Christs Institution.* Sacraments are not *Natural*, but *Instituted worship*, and therefore wholly depend upon Institution in their Being, and are wholly to be regulated by Institution in their use. Bread doth not naturally & in it self signifie Christs body, more then the flesh of Beasts doth: Nor wine his blood, more then water or the blood of Sacrifices doth: But by positive institution *bread* and *wine* in the Lords Supper so signifie *Christs body and blood*, as no other Elements can, because these alone were instituted to that purpose. Therefore the Institution must be the Rule and Standard for regulating the whole Action of communicating. So Christ commandeth; (o) *Do this*, That is, *Do this that I command, that I do in this institution*: follow ye my Precept, and my Pattern herein all-a-long. Hence *Paul* intending to reforme the grosse abuses and prophanations of the Lords Supper in the Church of *Corinth*, calls them back to the first Institution thereof by Christ, from which they had turned aside; (p) *for I have received of the Lord, that which also I delivered unto you, &c.* Therefore in thy Giving, or Recei-

o Luke 22 19.

p 1 Cor. 11 23, &c.

Receiving the Lords Supper, keep close to the Institution; then thou walkest safely.

1. The Elements which Christ used, were *Bread and Wine.* (q) *Iesus took bread.* —— *And he took the Cup, &c.* of which Cup he said, —— *I will drink no more of the fruit of the Vine, until* —— The Lords Supper therefore must not be dispensed with any other Elements then Bread and Wine. What sort of Bread or Wine, is not prescribed particularly: but left to liberty. *Papists* deal sacrilegiously, * who deny the Cup to the people, giving them only Bread.

q Mark 14. 22, 23, 24 25. Mat. 26. 27, 28. 29

* *Concil. Trident Sess. 21 c. 3 Can. 1. 2, 3.*

2. The Mysteries signified, &c. by these Elements, according to Christs Institution, are (r) *Christs body and blood* immediatly, *His Death and all the Benefits thereof* mediately. These and no other Mysteries we are to understand by the Elements. We may not devise other significations, then those Christ instituted.

r Mat. 26 26, 27, 28

3. The Actions instituted, On Christ and his Ministers part dispensing the Lords Supper, were, (s) *Taking, Blessing, Breaking and Giving the Bread: Taking, Giving thanks, and Giving the Cup.* On the Communicants part Receiving the Lords Supper, were; *Receiving, Eating the Bread, and Drinking the Wine.* These Sacramental Actions are to be used, and no other: these alone being instituted. The Form or Manner of Christs *Taking, Blessing, Thanksgiving, Breaking* and *Giving* the Elements,

s Mat. 26. 26, &c. Mark 14. 22, 23. Luke 22. 19, 20. 1 Cor. 11 23, 24, 25

ments, &c. is not particularly described. Doubtlesse they were all most suitable and congruous to the Ordinance in hand, (Christ doing all things most exactly and properly:) And such should ours be, most proper, pertinent and agreeable to the Nature of the Lords Supper. Nor *Breaking of Bread*, nor any other Action, may be omitted or changed. Nor may we super-adde new actions beside these, as Sacramental and Significative; for that were to usurp upon Christs Authority of instituting: therefore to adde (as some do,) *The Pouring out of the Wine*, for the Signification of the pouring out of Christs blood, is not only needlesse, but also unlawful. *Needless*, in that Christs shedding his blood for us, and the actual separating of his blood from his body, is signified sufficiently according to the institution otherwise; *viz.* *Partly*, in the Breaking of the Bread, noting the breaking and wounding of his body, which could not be without shedding of his blood: *Partly*, in the actual and distinct separation of the Wine from the Bread, both in *Institution* and *Distribution*. *Unlawful*, for when did Christ institute this Action of *Pouring out the Wine*? Or where doth he require it at our hands?

4. Finally, the circumstantials attending upon the institution of the Lords Supper, (which were not meerly accidental and occasional,) They also are fit to be used by us, but not with opinion of the like intrinsecal ne-

neceſſity, as the eſſentials and integrals of the Lords Supper are to be uſed. As 1. The uſe of a *Table* is convenient, to ſet the elements decently and viſibly upon, and of *veſſels* to put the elements in. And the Apoſtle makes mention of (*t*) *The Lords Table*: And of the Cup of the Lord. 2. The ſitting of all the Communicants at, or as near as convenient they can, round about the Lords Table, that they may not only hear the words of the inſtitution recited and explained, &c. but may alſo ſee the elements and actions. That their eyes may more deeply affect their hearts with the myſteries in hand. Such ſitting being more agreeable to the (*u*) example of Chriſt and his Apoſtles in the firſt inſtitution, (who ſate, or ſate leaning,) then the geſture of kneeling: And being the geſture generallie received and uſed in all the Reformed Churches, and [x] directed to be uſed in the Churches of *England*, *Scotland*, and *Ireland*. 3. The cloſing up of the whole Action with ſome ſuitable Pſalme, is agreeable to the Primitive pattern. Thus Chriſt and his Apoſtles ſhut up the Lords Supper in the firſt Inſtitution therof; (*y*) *And when they had ſung an Hymne, or Pſalme, they went out into the Mount of Olives.* To ſing Pſalmes therefore in the Act of adminiſtration of the elements, is clearly unſuitable to the imitable Practice of Chriſt and his Apoſtles at the Inſtitution: and alſo evidently repugnant to

t 1 Cor. 10 21

u Mat. 26 20 &c. Mark 14. 18, 22 Luk. 22. 14 19. Ioh. 13 12, 23. & 21. 20

x See The Directory for publick worſhip.

y Mat. 26. 30. Mark 14. 26

those General Rules for Christian Worship;
1 Cor. 14 40. 16 (z) *That all things be done decently, in order, and to edification.* This singing Psalmes in the action being *un-decent* and *disorderly*, whilest one part of the Congregation is receiving, another part is singing, which makes a grosse confusion in the Church, and in the Religious exercises. And also *un-edifying*, yea, *against edification*, whilest the Communicants thoughts are hereby distracted, and drawen away from fruitful pondering and meditating upon the many mysteries of the Lords Supper: and their graces are disturbed and hindred from their free and lively actings towards Christ crucified, the benefits of his death, his love therein to us, our reciprocal duties to him, &c. enough to employ the quickest thoughts and graces throughout the whole action.

But as for those *Circumstantials* about the Lords Supper, that were meerly *accidental* and *occasional*; occasioned by the Paschal Supper, or otherwise extrinsecally in respect of the Lords Supper; As, *The time*, in the evening, not in the morning; *The place*, in a private chamber, an upper room, not in the place of publick worship: *The quality of the Bread*, unleavened, not leavened: *The number, sexe, and office of the Communicants*. They being but twelve; and all these men no women being amongst them; and all these Apostles and Ministers of the Gospel

there being no private Christians amongst them: These being meerly accidental to the Lords Supper, and being occasioned by something besides the Lords Supper, they do not tie us to the observation of them. Thus manage the whole action of the Lords Supper according to Christs Institution.

IV. *Act and exercise lively in Communicating all those Sacramental qualifications and graces forementioned*, viz. *Knowledge, Faith, Repentance, New-obedience, Love to Christ and to Christians, Thankfulnesse, and a Spiritual appetite.* Its not enough to have these, and bring them with us to the Lords Supper; but we must use and emprove them discreetly and carefully at the Lords Supper. You have seen how necessary they are for a worthy Communicant. Stir them up therefore, and awaken them in your selves in Communicating. He thats to wrastle or run a race, must not only have strength and skill, but use them if he mean to prevail. He thats cold must not only have fire raked up under the ashes, but must blow it up, if he means to be warm: so he that means to communicate worthily, must not content himself with the habit of Grace, but put forth the Acts of Grace. Gods children may receive unworthily, *by not using* of Grace: as wicked men receive unworthily by *not having* of Grace. Act and use therefore every Grace pertinently and properly according to their several natures respectively.

1. *Act Knowledge*, so as to have a right apprehension, *Of that God*, with whom thou hast to do in this Ordinance: *Of thy selfe*, that dost communicate, what thy spiritual state is: *Of Christ and his Death*, the chief mystery of this Supper: *Of the New Covenant* and the tenour of it, which is sealed in this Sacrament: *And of this Sacrament it selfe*, and the nature of it, which thou takest in hand. Rouse up therefore thy judgement and spiritual senses to eye and discern these things truly, that so all thine other Graces may be helped and quickened. Knowledge being the inlet, guide and enlivenet of them all.

2. *Act Faith*, in *discerning* and tasting spiritually Christs body and blood, how sweet and precious nourishment they are: In *assenting* to the truth of the New Covenant, and all the Promises thereof; to the truth of Christs death and all the benefits thereof; to the certainty of this Sacramental comfort, and that to the worthy Communicant; The bread and wine are Christs body and blood indeed Sacramentally: especially in *Applying* the Covenant and Promises, Christ, his love, death, and all the fruits of his death, particularly to thine own soul, as certainly and undoubtedly as the outward elements are applied to thy body. Say with *Thomas*, handling Christs wounds: (*a*) *My Lord, and my God.* With *Paul*, (*b*) *Christ loved me, and gave himself*

a John 20. 28.
b Gal. 2. 20

ſelf for me. Say, as certainly as this bread and this wine are mine: ſo the New Teſtament and all the Promiſes thereof are mine, pardon of ſin mine; Chriſt and his death, with all the advantages thereof are mine, &c. Thus to act faith is to eat and drink indeed, to communicate indeed.

3. *Act Repentance and godly Sorrow.* When thou ſeeſt the bread broken, and the wine ſeparated from the bread, think how Chriſts body was (*c*) wounded, and his blood ſhed and ſeparated from his body, and this for thy ſins. Then (*d*) *look upon Chriſt* by faith, *whom thou haſt pierced, and be in bitterneſſe for him* by godly ſorrow, *as one is in bitterneſſe for his firſt-borne*, &c. Fill thine heart with ſhame and confuſion for thoſe ſins, and with hatred, indignation and holy revenge againſt thoſe ſins of thine, that coſt Chriſt ſo dear, and would have coſt thee damnation. And reſolve for future to abominate thy corruptions, as the thorns, ſcourges, nails, and ſpears, that did murder the Lord of glory.

c Iſa. 53. 4, 5, 6.

d Zech. 12. 9, 10, 11

4. *Act New Obedience.* Say to thy ſelf, O my ſoul, was Chriſt thus, e *obedient to the death for thee, even to the death of the Croſſe?* Did he count it f *meat and drink to do the will of him that ſent him, and to finiſh his work?* Did he g *delight to do*, yea, *and to ſuffer the Will of God*, in being ſacrificed for thee? How obedient then ſhouldſt thou be to Chriſt! live not to the world, or to ſinne, or to thy ſelf, but to Chriſt,

e Phil. 2. 8

f Ioh. 4. 34

g Pſal. 40. 6, 7, 8. with Heb. 10. 5, 10 to 11.

Christ, willingly do any thing he commands, forbear any thing he forbids, and beare any thing he inflicts, that Christ in all may be glorified.

5. *Act love sincerely to Christ and his Members.* This Sacrament is Christs Love-token to his Church. A Memorial of his death for us, which was (*h*) his greatest expression of love to us. Behold how his love streamed forth to sinners out of every stripe and wound of head, back, hands, feet, and heart! *Behold how he loved thee!* wilt not thou love him again, warme thy frozen affections at this fire of Christs love, and melt them into reciprocal love to Christ. Love him in his Person, Offices, Ordinances, and in his Image, in whomsoever it appears.

(*h*) Gal. 2. 20. Rev. 1. 5. 1 Joh. 3. 16

6. *Act Thankfulnesse.* Christ crucified represented here, is highest matter of Thankfulnesse. Acknowledge this mercy of mercies, esteem it according to its worth, and resolve to render again to Christ thy praises, service, affections, sufferings, and thy selfe, both soul and body in way of Thankfulnesse. Say with *David*: (*i*) *Blesse the Lord, O my soul,* ——— And (*k*) *what shall I render to the Lord for all his benefits towards me? &c.*

(*i*) Psal. 103. 1, 2. (*k*) Ps. 119. 12

7. *Act* Finally, *a true spiritual Appetite.* Eagerly hunger and thirst after this bread and drink indeed, the flesh and blood of Christ. These will so fully satisfie the soul, that it shall never totally hunger or thirst more,

more, but shall live for evermore. And as the hungry stomack delightfully closeth with corporal food, extracting the nutritive juyce out of it; so let thine hungring soule contentingly close with Christ, drawing all heavenly juice and nourishment from him.

5. *Improve thy corporal Senses, discerning the out side of the Lords Supper to help thy spiritual Senses and Graces to discern the inside of the Lords Supper.* As windows and casements let in the light, heat, and influence of the Sun into an house; so these windows and casements of the outward senses, let in the light, heat, and spiritual influence of Jesus Christ, the Sunne of righteousnesse into the heart and soul. As in the Word preached Christ enters into the heart by the Sense of *Hearing*; the Organ of *Discipline*; so in the Lords Supper Christ comes into the heart by the senses of *Seeing*, *Touching*, and *Tasting*. Doth Christ make use of thy Senses to *Condescend* to thee? Do thou improve thy Senses to *Ascend* up unto him. *Thomas*(*l*) would not believe that Christ was alive, till he put his fingers into his wounds after he revived, and then he cries out; *My Lord, and my God*: so thou that doubtest of Christs love to thee, and dying for thee, cast hither thine eye to the head broken, and wine severed from it; To the elements and actions, and see the Lords dying for thee; reach hither thine hand, take and apply this head broken to thine

l Iohn 20 25, 27, 28.

thine own self, and as it were feel his wounded hands, and feet, and heart; use here thy taste, and discern what nourishment Christ is; And (m) *be no longer faithlesse, but believing.* O fix thy Senses stedfastly upon *the Supper of the Lord*; till thou hast fixed thine heart firmly upon *the Lord of the Supper.* Let thy senses be *acted* towards the bread and wine, till thy soul be *affected* with the bread and water of life.

m Joh. 20 27.

VI. *Remember Jesus Christ, and him crucified, throughout the whole action.* This is Christs command in the institution, that we both eat the Bread and drink the Cup in (n) *remembrance of him.* And *Paul* explaining this remembrance of Christ, interprets it especially in reference to (o) *his Death*, and the *shewing of it forth.* The Lords Supper then was intended for a solemn Memorial of Christ crucified, and as it were a Marble-Monument or Pillar upon Christs Sepulchre, that Christ and his death might never be forgotten, but that Christ dying might be ever-living in his peoples hearts. Therefore at the Lords Supper remember Christ, remember his love to thee, remember his death for thee: think often, and meditate much upon these things.

n Luke 22 19. 1 Cor. 11 24, 25 o 1 Cor. 11 26

Quest. **But how shall I remember Christ crucified at the Lords Supper, for greatest advantage and benefit to my soul?** *Answ.* Remember Christ crucified three

three wayes, *viz.* 1. *Historically, remembring the History of Christ and his Death.* 2. *Mysteriously, remembring the spiritual mystery of Christ and his Death.* 3. *Energetically, so remembring both, as to print them with energy, effect, and efficacy upon the soul.* This will be remembring Christ crucified indeed.

Historically; *remember the History of Christ and of his death, as it is recorded in holy Scriptures, especially as it is delineated by the foure Evangelists.* Read the History of Christs Passion in them before thou comest to the Lords Table: that the memory thereof may be fresh and lively in thy thoughts at the Lords Table. Think with thy selfe how Christs life was as it were a continued Passion, and a daily suffering. He was very meanly brought forth into the world, borne in a Stable, wrapped in swadling cloaths, and (*p*) *laid in a Manger.* He was no sooner born, but q *Herod* seeks to murther him, murdering many poor Infants lest he should misse him. He is no sooner (*r*) baptized, but Satan assaults him, Tempting him to Desperation, Self-murder, and worshipping of the Devil in person; but prevailed nothing. Is he in his publick Ministry? How is (*s*) he hated, persecuted, blasphemed and persecuted by Scribes and Pharisees, by his own people the Jews, yea by his own kinred! And when he was nigh the end of his Ministry, what torrents of sorrow and sufferings flow'd in upon him! Remember what he endured, *in the Garden, in the High*

p Luke 2.7.
q Mat. 2. 1 to 19.
r Mat. 3. 13. *to the end, with* 4.1, to 12.
s John 7.5 7. & 9.16, 24. Mat. 12.24. Ioh. 11.47,48 53. & 12. 10,11. & 18. & 19. throughout.

High Priests Hall, and in Mount Calvary: a
then behold and consider if any sorrows we
like his sorrows.

1. *In the Garden*; How was his soul su
rounded with sorrows even to the Deat
How bitter was the Cup which he then beg
to drink, which set him into an *Agony*, so th
t Luke 22 42,43,44. Mat. 26.42 he t prayed thrice most earnestly to his Fath
to let *that Cup passe from him, if possible, &*
sweat was as it were great drops of blood falli
down to the ground; hereby his spirits bei
brought so low, that *there appeared an An*
from heaven strengthning him! (With this
gony probably Christ was so weakened. t
the next day he was not able to bear his Cro
but *Simon* was compelled to bear it after hi
u Luke 22. 47,48, &c *compared with* Mat. *Mark, and* Iohn. And immediately (*u*) after his Agony *Judas*
trayes him to the multitude of the Jewes w
a kisse, who apprehended him, bound hi
and led him away to the High Priests Ho
Thus as the first *Adam* sinned in a Gard
the *second Adam* suffered in a Garden. N
then when thou art at the Lords Table,
member Christs *Garden-sufferings*. Th
so lively of them as if thy self hadst been
the Garden with the Disciples. Imagine, t
hadst heard him pray so earnestly against
bitter Cup; thou hadst seen him sweat d
of clotted blood so lamentably in his w
Agony, that the earth was all besprinkled
his blood; and that thou hadst lookt on t
him betrayed so villainously by *Judas* his

Apostle into the hands of his enemies.

2. *In the High Priests Palace, and the Judgment-Hall;* x how was Christ denied by *Peter*! How was he mocked, smitten, blindfolded, buffeted, spit upon, crowned with thornes, having a Reed in his hand, being scornfully bow'd unto and derided with *Hail King of the Jews*, cruelly scourged, blasphemously entreated, falsely accused, causelesly exclaimed against by the people, and unjustly condemned by *Pilate* against his own conscience! When thou art at the Lords Table, Remember those Passions of thy Saviour. Imagine, thou hadst stood by all the while, and sadly beheld all these passages; his cheeks swolne with buffeting; his face defiled with spitting on; his head wounded with thornes; his back torn with scourges; &c. Oh behold, what a woful spectacle!

x Luke 22 54. to the end; & 23. 1. to 33. compared with the other three Evangelists.

3. In *Mount Calvary*, in that filthy *Golgotha*, how woful and tragical was his (y) end! His body was stripped of his garments; His limbs were cruelly stretched upon the Cross; His hands and feet pierced with rugged nails, and fastened to the cursed tree; he was ranked betwixt two crucified thieves, as if he were the Arch-malefactor; he hanged from the sixth till the ninth houre most painfully upon the tender wounds of his hands and feet: He was forsaken by his disciples and friends, derided by his enemies, and by the very thieves that were crucified with him, and being athirst

y Luke 23 33, &c. See also the History of Matthew, Mark, and Iohn.

athirst in his pains, abused with gall and vi-neger given him to drink; And which was heaviest of all, he was in a sort deserted of God, so that he bitterly cried out, *My God, my God, why hast thou forsaken me*, and so he yielded up the Ghost; after which, a souldier with a spear piercing his side and heart, there gushed out water and blood. Now when thou art at the Lords Supper, remember all those sad passages. Think, thy self hadst stood with *Mary* and *John* under his Christ, and hadst seen and heard his intolerable reproach, his bleeding wounds, his tortured body, his bitter cries, his dying groans; think thou hadst his dead body, all besmeared in his own blood, like *Joseph* of *Arimathea*, in thine armes.

Remember this story of Christs death, and remember it seriously, pathetically. Imagine The *Sacrament-day*, to be as Christs *Agony-day*, His *Condemning-day*, His *Crucifying day*. The *Lords Table* to be as the *Crosse* whereon he was crucified: And the *breaking of the bread* as the *breaking of his body*, with all these mortal sufferings. This is the first Act or Degree of thy Remembring Christ crucified; to remember him *Historically*.

2. **Mysteriously**; *Remember the Mystery of Christ and of his Death.* This is a farther and an higher degree of remembring Christ crucified, at the Lords Supper. Christs Death was not a common and ordinary Death full of

miseries

Miseries only: but a special and extraordinary Death full of *Mysteries* also. Among other *Mysteries* of Christs death, The 1. *Causes*, and 2. *Effects* of his death are singularly mysterious. Remember them in Communicating.

1. Causes of Christs death were either, 1. *Meritorious*, or 2. *Impulsive*.

(1.) *Meritorious procuring Causes of Christs Death* were the sins of Gods Elect imputed to him. Christ in himself was totally (z) *without sinne*; (a) *no guile was found in his mouth*; He was (b) *a Lamb without blemish, & without spot*; He was (c) *Holy, harmlesse, undefiled, and separate from sinners*: *Pilate* his Judge cleared him, saying; (d) *I finde no fault in him at all.* The condemned thief justified him; (e) *We indeed justly, but this man hath done nothing amisse.* But Christ becoming (f) *Surety* for sinners, even for all his elect that were ruined by *Adams* sin, stood charged with their whole debt, which they were no way able to satisfie for, in the least degree. And so (g) all their sins were at once imputed to him: and Death the due wages of their sins was inflicted upon him, that his Elect might be fully acquitted and discharged. Hence those passages; (h) *He hath made him to be sin for us, who knew no sin: that we might be made the righteousness of God in him.*——[i] *Christ hath redeemed us from the curse of the Law, being made a curse for us.* Admirably the Evangelical Prophet; (k) *Surely he hath born our griefs, & carried our sorrows:*

[z] Heb. 4. 15
[a] Isa. 53. 8
[b] 1 Pet. 1. 19
[c] Heb. 7. 26
[d] John 18 28. & 19 4 6 Luk. 23 4. 14.
[e] Luk. 23 41
[f] Heb. 7. 22
[g] Isa. 53. 6
[h] 2 Cor. 5. 21
[i] Gal. 3, 13
[k] Isa. 53. 4 5. 6

yet we did esteem him stricken, smitten of God and afflicted. But he was wounded for our transgressions, he was bruised for our iniqnities; the chastisement of our peace was upon him, and with his stripes we are healed. All we like sheep have gone astray: we have turned every man to his own way, and the Lord hath laid on him (Heb. *hath made to meet on him*) *the iniquity of us all.* —— (*l*) *For the transgression of my people was he stricken.* —— (*m*) *By his knowledge shall my righteous servant justifie many, for he shall bear their iniquities.* —— (*n*) *And he was numbred with the transgressors, and he bare the sin of many.* Thus Christ who in himself had no sinne, was crucified for the sins of his Elect who had nothing but sin. The guiltlesse for the guilty, The innocent for the nocent, The Pastor for the flock, The Master for the servant, The Captaine for the souldier, The Physician for the patient, The King for the people, The workman for the work, and he that was God himself for man. Christ was betrayed, but our sins the *Judas* that betrayed him. Christ was condemned, but our sins the *Pilate* that condemned him: Christ was crucified, but our sins the nails that fastened him to the Crosse: Christ had Gall and Vineger given him to drink, but our sinnes were the vineger and the gall: Christ was pierced, but our sins were the Thornes and Speare that pierced his head and heart. Remember these things; when thou receivest the Sacrament of

l Verse 8
m Verse 11
n Ver. 12

of Christs Death, call to minde thy sins the procuring causes of Christs Death. Say in thine own heart to Christ, as *Augustine*, * *I am the stroke of thy grief, I am the fault of thy killing, I am the desert of thy death, I am the offence of thy revenge, I am the grievousnesse of thy passion, I am the toile of thy torment. O wonderful condition of censure, and ineffable disposition of the mystery! The unjust sinnes, and the just is punished, The guilty transgresseth, and the guiltlesse is beaten: The impious offends, and the pious is condemned: What the bad deserves, the good suffereth: What the servant perpetrates, the Lord payeth: What man commits, God undergoeth. Whither, O Sonne of God, whither descended thy humility? Whither flowed thy charity? Whither proceeded thy piety? Whither increaseth thy benignity? Whither reached thy love? Whither came thy compassion? For I have done unjustly, thou art punished: I have dealt heinously, thou art revengefully smitten: I have committed the fault, thou art tortured: I have been proud, thou hast been humbled, &c.* Thus remember that thy sinnes were the procuring causes of Christs sorrows.

* Quid commisisti, dulcissime puer, ut sic judicareris? Quid commisisti, amantissime juvenis, ut adeo tractareris? Quod scelus tuum, quæ nexa tua, quæ causa mortis, quæ occasio tuæ damnationis? Ego enim sum tui plaga doloris, tuæ culpa occisionis. Ego tuæ mortis meritum, tuæ vindictæ flagitium. Ego tuæ passionis livor, tui cruciatus labor. O mirabilis censuræ conditio! & ineffabilis Mysterii dispositio! Peccat iniquus, & punitur justus, delinquit reus, & vapulatur innocens, offendit impius, & damnatur pius; Quod meretur malus, patitur bonus; quod perpetrat servus. Solvit Dominus; Quod committit homo, sustinet Deus. Quo nare Dei, Quo tua descendit humilitas? Quo tua flagravit charitas? &c. *Aug. lib. Medit. c. 67. p. 698. Tom. 9. Basil. 1569.*

(2.) *Impulsive or inward moving Causes of Christs death were only the free grace, self-propension and love of God and Christ to sinners.* The souldiers had never fastned Christ to the cross, had not our sins first fastened him there: our sins had never fixed him to the tree, if his *love* had not first fixed him. *Love* moved God to give his Son: *Love* moved Christ to give himself. *Love* brought him down from Heaven for us; *Love* brought him up upon the crosse for us; *Love* made him pray, and sweat, and bleed, and die for us. God so loved us, as to give his Son for us; (o) *God so loved the world, that he gave his onely begotten Son: that whosoever believeth in him should not perish, but have everlasting life.* — (p) *Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.* — [q] *But God commendeth his love towards us, in that while we were yet sinners Christ died for us.* And Christ so loved us, as to give himself to death for us; [r] *I am the good Shepherd, The good Shepherd giveth his life for the sheep.* — (s) *No man taketh it from me, but I lay it down of my self.* — [t] *Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if you do whatsoever I command you,* — [u] *Hereby perceive we the love of God, because he laid down his life for us.* — [x] *Unto him that loved us, and washed us from our sins in his own blood.* Hence *Paul* experimentally saith; (y) *The life which I now live in the*

o Joh. 3. 16
p 1 John 4. 9, 10.
q Rom. 5 6, 7, 8.
r John 10. 11
s Verse 18
t John 15 13, 14.
u 1 John 3 16
x Rev. 1. 5
y Gal. 2. 20

the flesh, I live by the faith of the Son of God, who loved me and gave himself for me. In communicating Remember this *Love* of God and Christ to thee: But for this *Love*, Christ had never died for thee.

2. Effects, fruits, and benefits of Christs Death are manifold and most excellent. In this memorial of Christs death, especially remember these fruits of his death, *viz.*

(1) *Redemption.* We by the first *Adams* fall were utterly enslaved and enthralled under sinne, the Curse of the Law, Death, and all the powers of darknesse: By the second *Adams* Death we are redeemed from them all. (z) *But Christ by his own blood entered in once into the holy place, having obtained eternal redemption for us.*---[a] *Ye were not redeemed with corruptible things, as silver and gold from your vaine conversation, &c. but with the precious blood of Christ, as of a Lamb without blemish and without spot.*——[b] *Christ hath redeemed us from the curse of the Law, being made a curse for us;* and Christ hath [c] by his death triumphed over al our enemies, & delivered us from them. Hence Christ is said to be (d) *made of God to us, Redemption.*

(2) *Reconciliation.* By the first *Adams* Apostasie we are not only enthralled under sin, Death, Satan and all our spiritual enemies: but we are become utter (e) *Enemies* to God and to all true spiritual goodnesse; yea the (f) *carnal mind is Enmity against God, for it is*

z Heb 9.12

a 1 Pet. 1 18, 19.

b Gal. 3. 13

c Heb 2. 14 15. Col. 2. 15. Luk. 1. 71, 75.

d 1 Cor. 1. 30.

e Rom. 5. 10. Col. 1. 21

f Rom. 8. 7, 8.

not subject to the Law of God, neither indeed can be. So then they that are in the flesh cannot please God. And being at enmity with God, we are consequently at enmity with all his creatures, every thing is against us. But by the blood and death of Christ, the second *Adam*, we are reconciled again to God. (g) *For if when we were enemies we were reconciled to God by the death of his Son: much more being reconciled we shall be saved by his life.* — *h It pleased the Father, that in him should all fulnesse dwell. And (having made peace through the blood of his cross,) by him to reconcile all things unto himself, by him I say, whether they be things in earth, or things in heaven. And you that were sometimes alienated, and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, &c.* Hence *God is* said to (i) *be in Christ, reconciling the world unto himself, not imputing their trespasses unto them*; And the *Gospel* is called, *The Word of Reconciliation.*

g Rom. 5. 10. with Heb. 2. 17
b Col. 1 19 20, 21, 22
i 2 Cor. 5. 19, 20

(3) *Justification*, and *Pardon of sin.* By reason of our fall in *Adam*, we have lost all our original righteousnesse, our persons are become sinners; our natures, principles and actions unrighteous; and our selves are become guilty of death before God. Now (k) *Christ is made of God righteousnesse unto us.* He is (l) *The LORD our righteousnesse.* For God imputing (m) all our unrighteousnesse to Christ, and all Christs righteousnesse active and passive to us: through the merit of Christ

k 1 Cor. 1. 30
l Jer. 23. 8 & 33. 16
m Isa. 53. 6

Christs death and obedience, our sinnes are freely remitted, our guilt removed, and our persons are accepted as righteous before God. Christ was offered, (*n*) *to bear the sins of many.* --(*o*) *While we were yet sinners, Christ died for us. Much more then being now justified by his blood, we shall be saved from wrath through him.* ——— (*p*) *For as by one mans disobedience many were made sinners: so by the obedience of one shall many be made righteous.* Hence Christ in the Institution of the Supper, saith; (*q*) *This is my blood of the New Testament, which is shed for many for the remission of sins.* *r*) *God* justifies us *efficiently*; (*s*) *Christ* justifies us by his blood and obedience *meritoriously*, by his resurrection *evidentially*, evidencing the full vertue and victory of his death; (*t*) *faith* justifies us *instrumentally*; [*u*] *good works* justifie us *declaratively* in the sight of men, declaring our faith to be lively and true, that brings forth good works.

(4) *Victories over our spiritual enemies.* Naturally by the fall we are (*x*) *in the bond of iniquity*; and (*y*) *through fear of death all our life-time subject to bondage*; and (*z*) *led captive by Satan at his Will. Israels* bondage and slavery in *Egypt* or *Babylon*, was no way comparable to this spiritual bondage. But Christ by his death, *a*) *hath condemned sin in the flesh: b*) *Hath overcome death, and destroyed him that had the power of death, the devil; and having spoiled principalities & powers, he made a shew of them openly, triumphing over them in it, viz.* either in his crosse, or in himself. (5) Fi-

n Heb. 2. 8
o Rom. 5. 8, 9
p Ver. 19
q Mat. 26 28
r Rom. 8. 33
s Rom. 4. 25
t Rom. 3. 28
u Jam. 2. 14 *to the end.*
x Act. 8. 23
y Heb. 2. 14 15
z 2 Tim. 2 25
a Rom. 8. 3
b Heb. 2. 14 15. with Col. 2. 14 15

[5] Finally, *Entrance into Heaven.* Though our sin had cast us out of Paradise, and from all hope of Heaven; yet Christ by his death and blood, hath opened to us the gate of the heavenly Paradise. [c] *We have boldnesse to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us, through the vail, that is to say, his flesh.*

e Heb. 10. 19. 20.

These are some of the glorious fruits of Christs death, Redemption, Reconciliation, Justification, Victory over our spiritual enemies, and Entrance into the Holiest of all. Remember these at the *Lords Supper*, that *sweet memorial of Christs death.* Thus remember the *Mystery* of his death.

3. **Energetically**; *Remember Christ and his death, the history and mystery of his death, so as to work this remembrance with energy, force and efficacy upon thine heart and spirit.* Let this remembrance of Christ make some savoury practical impressions upon thy soul, which may dwell and fix there for thy good.

How may that be done? *Answ.* Thus,

(1) *Remember Christ and his death, so as to lay to heart the deep sinfulnesse and misery, into which the first* Adam *plunged us by his fall.* Judge of the extremity of the malady, by the eminency of the remedy. No lesse then death, then such a death, and that of such a person as Christ, who was God-man, could ever have expiated that sinfulnesse, or have removed that misery. If all the men on earth, and

and all the Angels in heaven had died, and that eternally, they could never have satisfied Gods justice for one sinne. For Gods justice offended is infinite, and all that meere creatures can do or endure, are as themselves meerly finite; but Gods person being of infinite worth in respect of his God-head, satisfied to the full. Think not *Adams* sin to be small. It murdered himself, and all his posterity. It cost Christ his deareſt hearts blood. And *Adams* first sin was thy sin, for thou wast in his loyns when he fell. Lay this to heart proportionably.

(2) *Remember Christ and his death, so as to admire Gods infinite, 1. Wisdome. 2. Justice, and, 3. Love therein toward sinners. 1. Admire his wisdom*, in contriving the strange way for saving of sinners, which men and Angels could not have contrived or imagined. That the eternal Son of God should become man, personally uniting the humane nature to his divine person: That as man he might suffer, as God he might satisfie for sinners. Here's [d] *Christ crucified, the wisdom of God* indeed. (e) *The wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory. Oh the depth of the riches both of the wisdom and knowledg of God!* 2. *Admire his justice.* Christ his dear and only Son must be sacrificed, that we his utter enemies might be spared. Christ his spotlesse Son, who knew no sinne must be condemned: that we sinners

d 1 Cor. 1 23, 24.
e 1 Cor. 2, 7

sinners who knew nothing but sinne, might be cleared. Christ who was the life it self must die: that we who were dead in sins might live. (*f*) Who would not count it an unrighteous Act! if any King should put to death his own obedient son, to save the life of a Traytor? or condemn the innocent knowingly for the nocent? Oh then, how infinite is this justice of God in giving Christ the righteous to die for us unrighteous! It is such justice, as seemes to have a shew of injustice, but that God is so righteous, that he can do nothing unrighteously. 3. Finally, *Admire his love.* (*g*) God so loved us as to give his own Son, his only Son, his righteous Son, the Sonne of his love, to die a painful, shameful, and cursed death, for us worthlesse, loveless sinners, dead in sinnes, enemies, enmity it selfe against God. *O the depth, and heighth, and length, and breadth of this love of God in Christ, which passeth knowledge!* Say, Be astonished, O my soul, at this love which passeth all love.

f Vid. Salvian. de Gubern. Dei. lib. 4

g Joh. 3. 16 Rom. 5. 6, 7, 8, &c. & 8. 7. Eph. 3. 18

(3) *Remember Christ and his death, so as to lament and hate those sins for which Christ thus suffered.* When thou seest the bread broken, think how Christs body was broken and wounded for thy sinnes. And then fill thine heart with grief and indignation against those sinnes. Shall Christs body be so broken, and his heart pierced for thy sins: and shall not thy heart be pricked and broken for thine own sinnes? Shall thy sinnes derive Gods wrath upon Christ:

Christ: and shall not thine hatred and wrathful indignation be kindled against thine own sins? Dost thou count those sinnes small, or light, which Christ found so heavy and heynous, that he sweat great drops of blood falling down to the ground, and cried out, *My God, my God, why hast thou forsaken me?* Dost thou think much to shed a few penitential tears, for those sins for which Christ shed all his hearts blood? Canst thou love or be reconciled to those corruptions, for which Christ was so hated to the very death? Say to thy soul; O my soul, consider thy sins aright. For those Christ bled, wilt not thou weep for them? for those Christ died, and wilt thou live in them? &c.

(4) *Remember Christ and his death, so as to resolve more effectually to conform to Christ, and to his death.* Then we aright remember Christ crucified: when we resolve and endeavour to resemble Christ crucified. In this Supper so think upon Christ dying, as to be willing to die with him. But how shall I die with him, or be conforme to Christ crucified? *Answ.* By *dying to sin.* By *being crucified to the world.* And by *suffering for Christ.* 1. *By dying unto sin.* Christ died for sinne, that we who are dead in sin, might die unto sinne. Whilest we are dead in sin, we can do nothing else but sinne; but when we die to sin, we habitually live not any longer therein, nor thenceforth serve sin. (*b*) *How should we that are*

b Rom. 6. 2

are dead to sin, live any longer therein? Hence the Apostle urges our death to sinne from Christs death: (*i*) *That as Christ died and rose again, so we shall die to sin and live to God.* And *Peter* saith; (*k*) *Forasmuch then as Christ hath suffered for us in the flesh, arme your selves likewise with the same minde: for he that hath suffered in the flesh, hath ceased from sin, &c.* Was Christ wounded for thy transgressions, and bruised for thine iniquities: and wilt thou wound and bruise him afresh by these iniquities? Had not Christ sorrows and sufferings enough for thy sinnes of old: that by renued offences thou wilt teare open his wounds afresh, and crucifie him againe? If thou knoweſt not what sin is; Go to the garden of *Gethsemane*, the High Priests Palace, the Judgement-Hall, and to the Mount *Calvary*: and there see what it cost Christ. Oh the worm-wood and the gall! Kill those sins, that have kill'd thy soul: let not them live, that would not let thy Saviour live. When thou art ready to commit sinne, then imagine thou didst meet thy crucified Saviour, all bathed in his own blood, and beseeching thee by all his wounds and blood to forbeare thy sinne: and would not this dissuade thee? 2. *By being crucified to the world*, Christ dying forsook this world, and went up in his soul that day into Paradise. And Christ (*l*) instituted this Supper when he was now *the same night ready to be betrayed.* Let this Supper

i Rom. 6. 2 to 12, &c.
k 1 Pet. 4. 1 2
l 1 Cor. 12. 23

per remember thee to be crucified with Christ to the world: As *Paul*, [m] *gloried in the crosse of Christ, wher. by the world was crucified to him, and he unto the world.* Let thy spirit mount up after Christ into Paradise; that thou mayest live above this world, having thy *conversation in Heaven.* Let thine heart be wholly in heaven, whilest thou art at this heavenly Feast. 3. *By suffering with Christ and for Christ, or at least being resolved prepared for suffering with him, thou becomest conformed to Christ crucified.* In this Supper, in the breaking of the bread for thee, thou hast represented the breaking and suffering of Christ for thee. Christ most *worthy* was broken for thee most *unworthy.* Did Christ so willingly beare all his sorrows for thee, and dost thou grudge to beare any sufferings for him? was he so reproached for thy sins: and dost thou think much to be reproached for Christs righteousnesse? Art thou treacherously used by friends? Christ was betrayed by his owne Apostle: Art thou imprisoned? Christ was apprehended. Art thou in bonds? Christ was bound. Art thou belied? Christ was falsely accused. Art thou unjustly censured? Christ was more unjustly condemned. Art thou spoiled of thy goods? Christ was stripped of his very rayment, and they cast lots for his vesture. Art thou put to death? Christ Jesus the Prince of life was put to death before thee,

[m] Gal. 6. 14

thee. Grudge not to pledge Christ in his bitter cup. (n) *He hath suffered for thee, giving thee an example that thou shouldst follow his steps.*

n 1 Pet. 2. 22, &c.

(5) *Remember Christ and his death, so as to enflame thine heart with love to Christ dying for thee.* Christs death for thee, is the highest expression possible of his love unto thee, as was before evidenced. And this Sacrament is Christs *Love-token* to his Church, for perpetuating of the memory of Christs death, that high discovery of his love. When therefore thou comest to the Lords Supper, call to mind Christs infinite love: and stirre up thy selfe to love him again. Love breeds love, as fire breeds fire. Shall Christ love thee so as to die for thee, so as to (o) *wash thee from thy sins in his own blood?* And wilt not thou love him with all thine heart, and soule, and minde, and might? Was Christ so fastened on the Crosse for thee? and shall he not be fastened in thine heart by thee? Shall thy sinnes pierce his heart: and shall not his love pierce thine heart?

o Rev. 1. 5

(6) *Remember Christ and his death, so as to comfort thy self in the sufficiency of Christs death, and thy propriety in it.* As in this Supper is tendred a sufficiency of *bodily nourishment*, both against hunger and thirst; here being both bread and wine: So in Christs Death hereby represented, there's a sufficiency of *spiritual nourishment*; His (p) *flesh being meat indeed, and his blood drink indeed*, And he *that*

p Joh. 6. 55 56

eats

eats his flesh, and drinks his blood, hath eternal life. For (q) *by one offering he hath perfected for ever them that are sanctified*; and so (r) *is able to save to the utmost all that come unto God by him.* And as the sufficiency of Christs death is set forth in the Lords Supper: so Christ endeavours by this Ordinance to assure every worthy Communicant of this particular interest and propriety in Christs death, as certainly as he eats this bread and drinks this Cup. Therefore at the Lords Supper thus think; How all-sufficient is Christs death for my salvation! There's more righteousnesse in it, then unrighteousnesse in me. There's more merit and pardon in it, then sinne and misery in me. There's more Reconcilement, Redemption and Justification in it, then enmity, slavery and condemnation in me; His person being an infinite God, I being but a finite creature. And all this sufficiency is as surely mine, as this bread and wine mine. Therefore *why art thou cast down, O my soul, and why art thou disquieted within me!* Trust in Christ and his death, herein is more for thy consolation, then in thy self or sins for thy disconsolation.

q Heb. 10 14
r Heb. 7. 25

(7) *Remember Christ and his death at the Lords Supper, so as to provoke thy self to all true Thankfulnesse for Christ crucified.* This Sacrament is called the *Eucharist*, as was formerly noted. It is the Christians *solemne Thank-offering.* Christ (s) *gave thanks* in instituting

s 1 Cor. 11 24
Luk 22. 19

tuting it: and we ſhould give thanks in celebrating it. For what? For Chriſt, for his death, for all the fruits and benefits of his death, Oh what great and manifold matter of thankfulneſſe! Say with *David*, (t) *Bleſs the Lord, O my ſoul, and all that is within me bleſs his holy Name. Bleſs the Lord, O my ſoul, and forget not all his benefits, who healeth all thy diſeaſes, pardoneth all thine iniquities, redeemeth thy ſoul from death, &c.* [u] *What ſhall I render to the Lord for all his benefits towards me? I will take the cup of ſalvation, and call upon the Name of the Lord.——I will pay my vows unto the Lord, &c.*

t Pſa. 103. 1, 2, 3.

u pſal: 116 12, &c.

Thus ſhould we remember Chriſt, and his death at the Lords Supper, and this will be to communicate indeed.

VII. Finally, *Carefully avoid all diſtractions throughout the whole Sacramental Adminiſtration.* From the beginning to the end, keep thine heart and thoughts cloſely fixed on the myſteries in hand. Let not thine eye wander, but intentively behold the Pledges and Memorials of Chriſt crucified. Let not thy thoughts rove, but be glued to theſe heavenly objects laid before thee. Here's enough in Chriſt crucified, fully to take up thy utmoſt meditations at this Feaſt. Think upon them from point to point, as the Sacrament miniſtreth occaſion. In this and all duties we ſhould attend upon the Lord without diſtraction. Diſtractions will deprive us of all the ſweet-

sweetnesse of this Ordinance. As the x Fowles that fell upon *Abrahams* sacrifices, would have pickt, torn and spoiled his sacrifices, had he not driven them away: so will distractions and wandrings deface and spoile this spiritual sacrifice; therefore drive them all away. Be thou wholly with Christ crucified, whilest thou art at the Sacrament of Christ crucified.

x Gen. 15 11.

Hitherto of the right use of the Lords Supper in communicating. In the last place consider we of that Christian course of life suitable to the Lords Supper after we have communicated.

CHAP. III.

III. Directions touching our Christian Conversation suitable to the Lords Supper, after we have communicated.

When the Lords Supper is ended, all the worthy Communicants work is not ended. Nay, he hath stronger obligations upon him unto all Christian duties then before. For the Lords Supper is not only on Christs part a Pledge and Seal of his benefits to us: but also on our part a bond and obligation of our duties towards him. Its not enough, that we *duely prepare*, before: *worthily act*, in: but we must also *suitably walk* after Communicating.

How are we to converse and walk suitably to the Lords Supper after we have Communicated? *Answ.* We should carefully order our conversation, as followeth; *viz.*

1. *Rest not in the work done.* Think not that Sacraments will work like Physick: such a Receipt will have such an effect, whether we wake or sleep, &c. The bare act of receiving doth not confirm or convey Grace: but the right receiving, with Gods blessing. Rest not therefore in the bare work done. Nay, rest not in the work done, though done never so well: Applaud not, flatter not thy self therein through a secret pang of spiritual pride. If thy heart be lifted up hereby, take heed thou (*y*) *losest not all that thou hast wrought.* (*z*) *When thou hast done all, say, I am an unprofitable servant, I have done no more then was my duty*: nay, I have come far short of duty. How many wayes have I failed before, and at the Lords Supper? O let not the Lord lay to my charge the iniquity of my holy things. Oh I can no way answer him for all my *Sacrament-sins.*

y 2 John 8.
z Luk. 17. 10.

2, *Abandon and crucifie all sin more then ever.* At the Lords Table thou hast beheld, as it were, (*a*) Christs body broken, and his blood shed for thy sins. Return not therefore after the Sacrament to thy sins and lusts afresh, to thy cursing, swearing, Sabbath-breaking, adultery, uncleanesse, injustice, drunkennesse, &c. *like the dog to the vomit, or the Sow that was washed, to her wallowing in the mire.* But hate thy sins, for which Christ was hated: deny thy sins, for which Christ was denied; crucifie thy sins, for which Christ was crucified,

a Matth. 26. 26, 27, 28.

fied. Shall Christ bleed and die for thy drunkenneſſe, &c. and wilt thou wallow and live in thy drunkenneſſe, &c? Haſt thou received the Lords Supper as a Seal of the remiſſion of thy ſinnes: and doſt thou after the Lords Supper fall afreſh to the commiſſion of the ſame ſins? Is not this to prophane the blood of the Covenant as an unholy thing? What? Is the Lords Supper a Protection or Toleration for thy ſins? Rather contrariwiſe, as it is a Memorial of Chriſt crucified: ſo let it be a Remembrancer to thee for hating, abhorring and crucifying all thy corruptions, and abſtaining from all appearance of evil, for which Chriſt was crucified.

3. *Walk on in the ſtrength of this ſpiritual food continually, till thou comeſt to perfection.* Grow ſtronger and ſtronger in all Grace, and exacter in all gracious exerciſes. This is ſtiled (*b*) *The Lords Supper*, therefore a Feaſtable through the Lords bleſſing to nouriſh, ſuſtain and ſtrengthen the Lords people, both in habits and acts, both in graces and duties, and with all might both in the inward man, and outward life; That the *weak may be come as the houſe of* David, *and the houſe of* David, *as the Angel of the Lord.* Therefore, 1. *Be ſtrong in the Lord, and in the power of his might*, in the inward man. Labour after growth in every Grace, after this Sacrament; That *Faith* may be more ſtrong and lively, *Hope* more full of expectation, *Love* more ardent and affectionate,

b 1 Cor. 11.20

ate; *Patience*, more able to endure; *Integrity* more upright; *Humility*, more humble; and every *Grace* more precious. 2. Be more active and exact in all spiritual duties and performances. As corporal food makes the bodie able and active for all corporal employments; So should this Sacramental Spiritual food make the Soul strong and active for all spiritual exercises. After thou hast been at the Lords Table. *Hear the Word* more heedfully, *Pray* more fervently, *Keep the Sabbaths* more exactly, *Watch* over thine own heart and wayes more diligently, &c. In a word, shew thy self more holy & *pious* towards God, more *just* and righteous towards man, more *sober*, and temperate in thy self. Improve thy times more profitably, employ thy Talents more fruitfully; Give up thy self, soul and body more cheerfully unto God as a living Sacrifice in all Christian obedience. Think nothing too dear for him, that thought not the only Son of his love too dear for thee. But walk worthy of Christ, of the Covenant, of the Sacrament, of the Kingdom, Gospel and Grace of God, unto all well-pleasing.

4. *Maintain and cherish dear Communion with Christ crucified.* In the Lords Supper thou hadst c *Communion* with Christ crucified and all the blessed fruits of his Death signified, sealed and exhibited to thee: Walk on in this Communion from day to day. Endear thine heart and affections unto him more and more:

c 1 Cor. 10. 16.

more: and draw vertue and benefits from him and his death more and more. He bare thy diſeaſes: Take thou his healing. He endured thy wounds: drink thou the ſpiritual balſome that ſprang out of his wounds. He took upon him thy ſins: cloath thou thy ſelf with his righteouſneſſe. He endured thy pains and torments: come thou to him, and take his reſt to thy ſoul. He embraced thy curſe and condemnation: do thou embrace his bleſſing, juſtification and ſalvation. Let there be a reciprocal communication of affairs betwixt Chriſt and thee. This Communion with Chriſt, is the Saints *Heaven* on *Earth*. Its good for thee to be here. Delight ſtill to be *ſitting under his ſhadow*, ſtill to be taſting his *ſweet fruits*, ſtill to be eating *hidden Mannah*, ſtill to be drinking the water of life from this Rock, ſtill to be ſolacing thy ſelfe in *his banqueting Houſe and Galleries of love*, and ſtill to be lodging in his boſome of deareſt love. If he hide his face by deſertions, reſt not till thou findeſt him: If thou findeſt him, hold him faſt, let him not go, diſturb him not out of thine heart by thy corruptions. Highly prize his preſence, deeply lament his abſence, joyfully entertain his return, and ſpeedily open to him at every knock at the door of thine heart. He lives like a worthy Communicant, that thus maintains *Communion* with Chriſt.

5. *Delight thy ſelfe in ſpiritual fellowſhip*

with his members. The Lords Supper is not only a Seal of the Saints fellowship with Christ, but also of their (*d*) *Communion with one another.* They are stones of the same building, branches of the same vine, members of the same body, spiritual children of the same father. Therefore they should mutually love one another, care for one another, sympathize with one another in joyes and sorrows, help, instruct, exhort, admonish and comfort one another: that thus by mutual edification they may help one another on unto salvation. Thus the Primitive Christians (*e*) *were of one heart and soul*, and *worshipped the Lord with one accord. David* professeth himself to be a (*f*) *Companion to all them that fear God & keep his Commandments.* And that (*g*) *in the Saints, the excellent ones on earth, was all his Delight,* [*h*] *Oh how good and pleasant a thing it is for brethren to dwell together in unity! &c.* Now the Lords Supper seals up, strengthens, and quickens this fellowship of Saints; enlinks their hearts to one another, and all to Christ. Let thine affections therefore towards Gods people be incited by this feasting together at the Lords Table. Shake off all carnal ungodly Society, and make the liveliest Saints thy most intimate contenting companions. And upon all occasions emprove their fellowship to best spiritual advantages.

d 1 Cor. 10. 17.

e Act. 4. 32 & 2. 46, 47

f Ps. 119. 63

g Psal. 16. 2. 3.

h Ps. 133 1, &c.

6. Cheare up and comfort thy spirit against all thy discouragments, temptations & corruptions,

ons, upon Consideration of the Cordials applied in the Lords Supper. Especially, 1. Upon the pardon of sin in Christs blood sealed in this Ordinance. i *This is my blood of the New Testament, shed for many for remission of sins.* Sins unpardoned are the heaviest burthen upon the Conscience: Christs blood alone can procure Sins pardon: The Lords Supper most peculiarly and particularly seals unto us Christs blood and the vertue thereof beyond all outward Ordinances. Hast thou duly received the Lords Suppet? then thou hast spiritually received the Lords blood for washing away, and remission of thy sins. As the *Red Sea* overwhelmed all *Israels* enemies the *Egyptians*, so the blood of Christ hath overwhelmed and drowned all thy corruptions. Sit thou down with *Israel*, and sing praises: *Comfort, O comfort thy soul in this salvation.* What ever be thy miseries, this will be a Cordial reviving, when thou canst say, *Yet my sins are pardoned.* 2. Upon thine interest in the New Testament confirmed. In the Lords Supper, the New Testament in Christs blood is ratified to thee, that thou hast part and property in it, and in all the Priviledges, Promises, Comforts and Benefits of it. Glorious advantages! The New Testament is the Churches *Great Charter* for her happy state in this and the world to come. The (k) *Promises* thereof *are most great and precious.* The benefits and priviledges thereof, are such (l) *as carnal eye*

i Mat. 26 27, 28

k 2 Pet. 1. 4

l 1 Cor. 2. 9

hath not seen, ear heard, or hexrt of man conceived. And all these are assured to thee as thine in the Lords Supper. Consider now why walkest thou dejectedly, uncomfortably in respect of sin, temptation or tribulation? In the New Testament are plentiful Cordials for all thy faintings, abundant remedies for all thy maladies; thou canst not have that sore, but here's a salve for it. Be of good chear therefore in this behalf. As truly as the Sacrament, and the blood of Christ is thine; so truly the New Testament with all its Promises and Priviledges are thine.

7. Finally, *After the Lords Supper is done, long for new refreshments of thy Spirit by renued Sacraments.* Hath the Lord made bare his face to thee at his *Table*: bidden thee welcome; filled thy soul as with marrow and fatnesse: *stayed thee with flaggons*, fed thee with *hidden Mannah*, bread of life, and water of life: assur'd thee of thy sins pardon in his blood: and solac't thy soul with Communion with himself? Then let these tastes of his sweetnesse and pleasantnesse, make thee pant after like opportunities. Think with thy self, When will the Lords Supper come? *When shall I come and appear before the Lord?* When shall *I see his power and glory*? taste his love and grace, as sometimes in the Sacrament? *Lord evermore give me this bread.* I think the time long betwixt Sacrament and Sacrament. Oh that I might still be feasting my soul

ſoul with theſe heavenly dainties! Thus fill thine heart with longing deſires after Sacraments till they come; ſo ſhalt thou make way for more ſatisfying delights therein when they come.

But eſpecially thirſt and cry out for compleat enjoyment of God and Jeſus Chriſt in Heaven face to face, which is beyond all Sacraments, and all Ordinances. For if a little glimpſe and taſte of Chriſt in theſe darkſome Ordinances be ſo ſweet; how ſweet and raviſhing will the full Viſion and immediate Fruition of Chriſt be in the Higheſt Heavens. Then *our* * *ſoules*, (as *Auguſtine* elegantly,) *ſhall be fatted with eternal Banquets. As the Prophet ſaid*, I ſhall be ſatisfied, when I awake with thy likeneſſe, *Pſal.* 17.15. *But what this future glory may be, and with what riches it ſhall flouriſh, and with how great ſplendour it ſhall ſhine, praiſe we can, expreſſe we cannot. Why? Becauſe we read*, Eye hath not ſeen, *Iſa.* 64. *If therefore theſe eternal celeſtials are ſuch and ſo great, which the Almighty Lord hath prepared for his Catholick Saints and faithful people: What is God himſelf, who hath prepared ſuch and ſo great things? I ſay, what is the Omnipotent God? what, but ineſtimable, ineffable, incomprehenſible, beyond all things, without all things, beſides all things. For, every creature he exceeds, every work he ſurpaſſeth, all things he excells.*

* Animæ noſtræ in futuro ſeculo æternis epulis ſaginentur, Dicente Propheta; *Satiabor dum manifeſtabitur gloria tua*, Pſ. 16. Qualis ſit autem, hæc gloria futura, & quibus divitiis floreat, quantoque ſplendore præful-

gent laudare possumus, explicare non possumus. Quare? Quia legimus; *nec oculus vidit, &c. Isa.* 64. Si igitur tanta & talia sunt bona æterna cælestia, quæ Dominus Omnipotens præparavit sanctis suis Catholicis & fidelibus populis: Quid est ipse Deus, qui talia & tanta præparavit? Quid est inquam, Omnipotens Deus? Quid, nisi inestimabilis, ineffabilis, incomprehensibilis, ultra omnia, extra omnia, præter omnia? Omnem enim creaturam suam excedit, omnem facturam præterit, universa præcellit. Si enim quæras magnitudinem, major est: si pulchritudinem, pulchrior: si dulcedinem, dulcior: si splendorem, fulgidior: si justitiam, justior; si fortitudinem, fortior: si pietatem, clementior. *Aug. de verb. Apost. Ser.* 1. *Tom.* 10.

For if thou seekest greatnesse, he is greater: if fairnesse, he is fairer; if sweetnesse, he is sweeter; if brightnesse, he is brighter; if righteousnesse, he is juster; if fortitude, he is stronger; if piety, he is gentler.

Say therefore in thine heart, Lord Jesus, thy Word is sweet, thy Sacraments sweet, and all thine Ordinances are sweet through thy sweetnesse, yet they satisfie not fully. Thou art more sweet and soul-satisfying then all. Therefore that I may be satisfied with thy self, (*m*) *I love thine appearing*; I long for thy coming. Thou hast said, (*n*) *Behold, I come quickly*; And mine heart echo's, *Even so, come Lord Jesus. Amen.*

(*m*) 2 Tim. 4. 8.
(*n*) Rev. 22. 20, 21.

1 TIM. 1. 17.

Ἀφθάρτῳ Βασιλεῖ [πάντοτε] δόξα Θεῷ.

FINIS.

AN ALPHABETICAL Table.

Directing to the Principal Matters Contained in this BOOK.

A.

ADam, *how happy he was before the Fall, and we in him, in nine particulars,* page 50. *to* 55. *How miserable since the Fall, both by loss of Good, and Presence of Evil both of Sin and Sorrow.* p. 55. *to* 63.

Appetite. *How necessary a spiritual Appetite is before Communicating, in two respects,* p. 191, 192. *A good spiritual Appetite to the Lords Supper, may be tried and discovered by six Properties.* p. 193. *to* 197.

Attributes, *of God. See God.*

B.

BAptisme, *what it is.* p. 94, 95

Brother-

Brotherly-Love. *See*, Love to Christians.

C.

CHrist. *The Neceſſity of getting out of our natural ſtate into Chriſt in four particulars*, p. 63. to 66. *The Duties to be performed by them that are in Chriſt, in nine particulars*, p. 66, 67. *Priviledges which we enjoy by Chriſt, in ſeven reſpects*, p. 68, 69. *Points of Knowledge neceſſary touching Chriſt*, viz. *That* 1. *There is but one true Chriſt*, p. 70. 2. *Jeſus Son of the Virgin* Mary *is this true Chriſt, ſhewed three ways*, p. 71, 72. 3. *This Chriſt is God-man, and why*, p. 73. 74. 4. *Chriſt hath taken upon him the Office of Mediatourſhip, and diſchargeth it, as a Prophet two ways*, p. 75, 76. *As a Prieſt two wayes*, p. 76. *As a King ſeven wayes*, p. 76, 77. *And all, in his ſtate of Humiliation, wherein chiefly five degrees*, p. 77, 78. *And in his ſtate of Exaltation, wherein are obſervable five degrees alſo*, p. 78. 79, 80. 5. *This Mediatour Jeſus Chriſt is All-ſufficient*, p. 80. 81. 6. *Chriſt ſaves none but thoſe to whom he is actually applied*, p. 81. 7. *Chriſt is the Subſtance of all Sacraments, &c.* p. 81.

Love to Chriſt. *See*, Love.

Conſiderations *upon which this* Book *was publiſhed*, in Ep. Ded.

Covenant. *The Subſtance of the New Covenant*, p. 5. *We may diſcover whether we are parties to the New Covenant, and have inward intereſt in it*, 1. *By our New Covenant-Knowledg of the Lord, evidenced three wayes*, p. 6, 7, 8. 2. *By the Inſcription of Gods Law in our hearts, proved foure wayes*, p. 8, 9, 10. 3. *By our Covenant-Relation to God*, p. 10, 11. 4. *By the pardon of our ſins*,

ſins. where, five Signes of that pardon, p.11,12,13. 5. *By the implantation of Gods fear in our hearts.* p.13, 14.—*The New Covenant differs four wayes from Gods Covenant with* Adam *in innocency*, p. 82, 83. *How is agrees and differs from the Old Covenant*, p. 84, 85,86. *Four grand Priviledges of it*,p.87,88. *The New-Covenant-Priviledges none can actually claim without the New Covenant-Grace*, p.89.

Creation. *What it is*, p.46. 4. *Excellencies in Gods Creation*,p.47,48.

D.

DEcrees. *What Gods Decrees are, more generally, and ſpecially conſidered*,p.42,43. 6. *Perfections of Gods Decrees*,p.44,45,46. *How God executes his Decrees by Creation and Providence*,p.46,&c.

E.

EXamination *before Communicating, is Publick and Private*, p.1,2. *Neceſſary upon four grounds*, 2, 3. *We are to examine our Right, Need, and Actual Fitneſſe*,p.3. 1. *Our Right to the Lords Supper, is Outward and Inward*, p. 4, 5. *Our Inward Right to the Lords Supper may be tried by our inward Right to, and intereſt in the New Covenant, and that five wayes*, p. 5. *to* 15. *See*, Right. *and* New Covenant. 2. *Our Need of the Lords Supper, is great, five regards*, p. 15. *to* 26. *See*, Supper of the Lord. *Our fitneſſe for the Lords Supper, conſiſts in having and uſing Knowledge, Faith, Repentance*, New *Obedi-*

Obedience, Love, Thankfulneſſe, and a Spiritual Appetite, p. 26. &c. See theſe Heads ſeverally.

F.

Faith. *Five ſorts of Faith, and which fits for the Lords Supper eſpecially*, p. 110, 111. *Saving Faith is deſcribed, and the deſcription cleared by Scripture*, p. 111, 112. *The neceſſity of this Faith to worthy Communicating in four regards*, p. 113. *to* 116. *The Properties of Faith.* 1. *It ſoftens the heart, and how*, p. 116, 117. 2. *It purifies the Heart, three wayes*, p. 118, 119. 3. *It makes ſincerely obedient, and how, in four reſpects*, p. 120, 121. 4. *It looſens the heart from the World*, p. 121, 122. 5. *It enliveneth a Chriſtian*, p. 122. 6. *Its attended with three companions*, p. 123. 7. *It overcomes the World, Fleſh, and Devil*, p. 123, 124. 8. *It upholds under troubles*, p. 124. 9. *It daily growes, and perſeveres*, p. 125

Fall of Adam. *How happy he and we were before the fall, in nine reſpects*, p. 50. *to* 55. *How miſerable* Adam *and we are ſince the fall. By Privation of good, nine wayes*, p. 55, 56. *By Poſition of evil, both of Sin and Sorrow.* p. 56. *to* 63

G.

God. *Concerning God theſe things are cleared by Scripture.* 1. *That God is.* 2. *That God is one.* 3. *That this one God ſubſiſts in three diſtinct perſons*, p. 29, 30. 4. *That God is a Spirit*, p. 31. 5. *That God hath made himſelf known by his* Attributes and Works, p. 31 &c

&c. *His* Attributes *Incommunicable, Communicable, and Resulting from both: seventeen in all are Enumerated and cleared by* Scriptures, p. 31. to 42. *His* Works *are, his Decrees and the Execution thereof*, p. 42. *What Gods Decrees are, more Generally, and more Specially Considered*, p. 42, 43. 6. *Excellencies or Perfections of Gods Decrees*, p. 44. 45. 46. *His Execution of his Decrees is by Creation and Providence*, p. 46. *What Creation is, and how Gods Freedom, Wisdom, Power und Goodnesse shine forth therein*, p. 46. 47, 48. *What Providence is, generally considered, and the three Acts thereof*, p. 48, 49. *Gods special Providence over man in his fourfold estate*, p. 49. *Justification*, p. 224. *How God, Christ, Faith, Good Works justifie.* p. 225.

K.

KNowledge. *Three* Characters *of New* Covenant-*knowledge*, p. 6, 7, 8. —— *Knowledge is necessary to worthy* Communicating *in three respects*, p. 26, 17. *Knowledge of God, our selves,* Christ, *New* Covenant, *and* Lords Supper, *why necessary to worthy* Communicating, p. 27, 28, 29. 1. *What Knowledge of God is requisite to worthy communicating*, p. 29. *to* 49. 2. *What Knowledge of our selves*, p. 49. *to* 69. 3. *What Knowledge of Jesus Christ*, p. 69. *to* 82. 4. *What Knowledge of the New Covenant*, p. 82. *to* 90. 5. *What Knowledge of the Lords Supper*, p. 90. *to* 99. *True Sanctified Knowledge may be tried by eight Properties of it. It is*, 1. *Experimental*, p. 99, 100. 2. *Soul-abasing*, p. 101, 102. 3. *Communicative for others edification*, p. 103. 4. *Growing*, p. 104. 5. *Heart-affecting*, p. 105. 6. *Spiritualized*, p. 106, 107. 7. *Pure*, p. 107. 8. *Obedientiall, and that from foure Grounds*, p. 108, 109.

L.

L.

LAw: *Four Signes of Gods Law written in the* Heart, p.8,9,10.

Lords Supper. *See,* Supper of the Lord.

Love to Christ. *It is in two degrees necessary to fit for worthy Communicating,* p.147. *to* 151. *Our Love to Christ may be tried,* 1. *By the Grounds of it,* viz. *Christs Lovelinesse, Faith in Christ, Experience of Christ,* p.151. *to* 154. 2. *By the Degrees of it,* viz. *Good-will to Christ, Desire of Christ, and Acquiescence in Christ,* p.154. *to* 158. 3. *By the Properties of it,* viz. *It is, Obediential, Transcendent,* Breathing *after more evidence of Christs Love, Accepting Christs Rebukes, Sincere, Constant,* p.158. *to* 264.

Love to Christians. *How necessary it is to fit for worthy Communicating, in five regards,* p. 164. *to* 170. *How it may be tried by these Properties. It is,* 1. *Arising from our Love to God.* 2. *Pure.* 3. *Spiritual.* 4. *Universal.* 5. *Sincere, two wayes.* 6. *Kindly-affectioned, three wayes.* 7. *Contenting in Society of the* Brethren. 8. *Fervent.* 9. *Constant.* p.170. *to* 178.

NAture. *The Necessity of getting out of our Natural condition into a Supernatural state in Christ, foure wayes evidenced.* p.63. *to* 66.

New Covenant. *See,* Covenant.

New Obedience. *See* Obedience.

O

OBedience. *New Obedience is neceſſary to qualifie for worthy communicating, in three regards.* p.139, 140. *Properties of true Obedience. It is*, 1. *Conſciencious.* p.140. 2. *Cordial, in three reſpects.* p. 141, 142. 3. *Transforming.* p.142. 4. *Reſolved in many regards.* p.143, *to* 146. 5. *Compleat, two wayes.* p.146. 6. *Conſtant.* p.146.

P

PArdon of ſins. *Five Signes of it.* p.11,12,13.
Preparation *before the Lords Supper conſiſts in Examination.* p.1,2. *It is urged from foure weighty grounds,* viz. *From the Authour, Nature, Benefit of the Lords Supper, and Danger of unworthy Communicating.* p.2,3. *See* Examination.
Providence. *What it is generally conſidered.* Three *grand Acts of Providence.* p.48. 49. *Gods ſpecial Providence over man in his fourfold eſtate.* p.49

R

REmembring. *How we are to Remember Chriſt crucified at the Lords Supper.* 1. *Hiſtorically.* p. 214, to 218. 2. *Myſteriouſly.* p.218. to 226. 3. *Energetically.* p.226, to 234.
Rendring again. *See,* Thankfulneſſe.
Repentance. *How neceſſary it is to fit for worthy Communicating, in three regards.* p. 126,127. *Repent-*

ance is described, and the description cleared by Scripture. p. 128. to 131. *Repentance tried.* 1. *By conviction and Sense of sin, two wayes.* p. 131, 132. 2. *By Contrition and sorrow for sin, three wayes.* p. 132, 133, 134. 3. *By Conversion of heart and life from Sinne to God, divers ways.* p. 135, to 138.

Right *to the Lords Supper, is Outward and Inward.* p. 4, 5. *May be tryed by our Right and interest in the New Covenant.* p. 5, *&c. See,* Covenant.

S

SAcraments. *Men may partake them, and yet be displeasing to God, five ways.*——Preface. *God in all ages deals with his people by way of Sacraments, and that for three reasons.* p. 90, 91. *Sacraments are not Natural, but instituted worship.* p. 92. *All Sacraments since the fall Seals of the Covenant of Grace, and Represent Christ as crucified.* p. 93. *Sorts of Sacraments.* p. 94. 2. *Parts in Sacraments, and a Sacramental union.* p. 95.

Sin original. 7. *Names given it in Scripture,* p. 58, 59. *The Nature of it consists in three things.* p. 59, 60. *our Aggravations of it.* p. 60, 61.

Sin actual. *Our pronenesse to it.*

Sins pardon. *Five Signes that our sins are pardoned.* p. 11, 12, 13

Supper of the Lord. 3. *Sorts of Directions for right managing of it,* viz. 1. *Preparation.* 2. *By right use.* 3. *By suitable Conversation.* Preface. 1. *Directions for due Preparation before communicating.* p. 1. to 197. 2. *For Right use of the Lords Supper in communicating.* p. 197 to

to 235. 3. *For ſuitable walking after communicating.* p.235. to 243. *See,* Preparation *and* Examination. *Our Right to the Lords Supper cleared.* p.4. to 14. *Our Need of it in five reſpects.* p.14, to 26. *Our fitneſſe for the Lords Supper Tried by* 7. *Qualifications.* p.26. to 197.--*What the Lords Supper is,* p.95. *The Author, Matter, Forme and Ends of the Lords Supper particularly deſcribed.* p. 96. to 99. *Four falſe Ends of the Lords Supper to be intended by worthy communicants.* p.200. to 203. *The Inſtitution opened.* p. 204. to 209.

T

THankfulneſſe. *How neceſſary it is to fit for worthy Receiving of the Lords Supper, in three regards.* p. 178. to 181. *How it may be tried by three eminent Acts or Degrees of it,* viz. 1. *Acknowledgement of mercies received.* p. 181. 2. *Eſtimation of benefits acknowledged.* p. 182, *&c. Here how we are to eſteeme Chriſt in four regards.* p.183. to 185. *Chriſts death in three regards.* 185, 186. *The Lords Supper in three regards.* p.185, 186 *The Lords Supper in three regards.* p.187. 3. *Retribution, or rendring again for mercies eſteemed. Here of ſix things to be rendred again by way of thankfulneſſe.* p.187. to 191.

W

WRiting *Gods Law in our hearts.* See, Law.
Works of God. See, God.

FINIS.

A Catalogue of BOOKS, *Printed for, and to be ſold by* George Calvert, *at the* Half-Moon *in* Pauls *Church-yard, neer the North-door*, Viz.

Jus Divinum Regiminis Eccleſiaſtici, Or, The Divine Right of Church-Government: in 4. *By Sundry Miniſters of Chriſt within the City of* London.

Clavis Bibliorum, Or, The Key of the Bible, in 8.

Beleevers Evidences for Eternal Life, in 8.

A *Broken Spirit Gods Sacrifices*, Or, *The gratefulneſs of a broken Spirit unto God*, in 4.

Myſterium & Medulla Bibliorum. —— The Myſtery and Marrow of the Bible, *viz. Gods covenants, &c.* in Fol.

By Mr. FRANCIS ROBERTS.

The Chriſtians daily practice, Or A practical diſcourſe of Prayer, very uſeful for all Chriſtians: By Sampſon Tounesend *Miniſter of the Goſpel.*

Mr.

Mr. *William Perkins* Catechiſme tranſlated into Welch.

The Divine warrant of Infant-Baptiſm.

By Mr. J. CHURCH.

Phyſical Rarities, Or, *The choice Receipts of Phyſick and Chyrurgery.*

By Mr. WILLIAMS.

Medulla Bibliorum, Or, *The Marrow of the Bible.*

By Mr. W. AINSWORTH.